

PARAPHRASE AND NOTES
ON THE
REVELATION OF ST. JOHN

MOSES LOWMAN

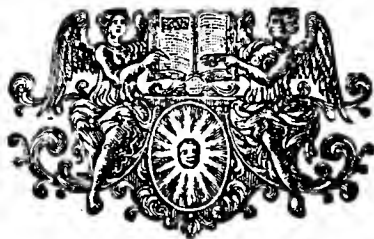
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A
PARAPHRASE
AND *James Jones*
NOTES
ON THE
Revelation of St. JOHN.

By *M O S E S L O W M A N.*

Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things, that are written therein ; for the Time is at hand. REVEL. i. 3.

The SECOND EDITION.



L O N D O N :

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To the Right Honourable

Sir JOSEPH JEKYLL,

MASTER of the ROLLS.

I Beg leave to present to Your HONOUR, an Attempt to give some light to the Book of the *Revelations*, in order to make it more generally useful than we can hope it will be, while neglected, as too dark and difficult to be understood.

AN honest Endeavour of doing Service to the Publick, will, I am persuaded, always meet with Your Countenance, who have the Publick Good so much at Heart. I shall esteem it a great Happiness, if the Execution of this Design shall appear any way worthy Your HONOUR's Approbation and Patronage.

WHATEVER Difficulty there may be, in some particular Representation, or Expression in these Prophecies, the chief Intention of them seems sufficiently plain, as it is without question of great Use.

D E D I C A T I O N.

WARNINGS and Cautions against prevailing Corruptions ; Exhortations, and Encouragements to Faithfulness and Constancy, in the Cause of Truth and Righteousness, of Virtue, and Piety, which abound in these Prophecies ; are Lessons of great Importance in themselves, and, Experience shews, are proper for every Age.

THESE Prophecies describe a melancholy State of long and prevailing Corruption ; but it is the Business of Prophecy to foretel Things as they shall really be, how afflictive soever : and when future Times shew an exact Conformity between the Prophetic Description and the real State of the World and Christianity, for a Series of many Hundred Years, and in a great Variety of Circumstances, beyond all Reach of Guess ; it will greatly confirm the Evidence of the Christian Religion, and in particular the Inspiration of this AUTHOR, one of its principal Witnesses.

AN Accomplishment of Prophecies to our own Times, assures the Accomplishment of what remains. Every new Accomplishment gives a new Attestation to the Credit and Authority of Christianity, a new Support to the Faithfulness and Constancy of good Men, and a strong Consolation, that though a long and gloomy State of Corruption is foretold, yet the same Spirit of Prophecy has assured us, that the Cause of Truth and Righteousness shall be maintained during the most powerful Prevalency of Error and Corruption, and that it shall finally and surely triumph over them in the End.

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THE all-wise Providence of GOD is used to fullfill these Promises, by raising up Persons at several Times, though few in Number, who shall espouse the Cause of Truth and Virtue, and exert themselves in the Protection of it.

WHEN Persons in Eminent Stations, of distinguished Abilities and Influence, shall act steadily from a disinterested and wise Concern for the Good of the Publick, from Principles of sincere Piety, from unbiaſſed Affections for Truth and Virtue, and with unshaken Conſtancy in Defence of impartial Civil, and Religious Liberty; we are directed by these Prophecies to consider them, as raised by GOD, the Guardians of Truth and Virtue, and set up by his Providence to prevent the total Suppreſſion of them, through the Prevalency of Error, and Iniquity.

SUCH Persons will be the Delight of the Wise and the Good, as they are the Happiness of Mankind. Virtues so amiable will force Applause, how much soever a Greatness of Mind, satisfied with Virtue as its own Reward, may chuse to decline it.

BUT I consider my Duty to Your Honour, and will not gratify my own Desires, however pleasing to myself, in what may be disagreeable to You; especially as I am sure Great and Publick Virtues can never be unknown, though never pointed out to Observation.

D E D I C A T I O N.

I SHALL therefore only beg leave, to express the great Pleasure I have, in this Opportunity of giving a public Testimony of that high Esteem and Respect, with which I am,

Your HONOUR'S

Most Faithful, and

Most Humble Servant,

MOSES LOWMAN.

P R E F A C E

T O A

P A R A P H R A S E, &c.

O N T H E

R E V E L A T I O N S.

THE Book of the Revelation, notwithstanding the Pains and Application of many Persons of great Ability and Learning to explain it, seems yet, to the Generality of Christians, very dark and obscure : Many look upon it as a sealed Book still, never to be explained to any Certainty or Satisfaction. No wonder then, they account it lost Labour to read or study what they can never hope to understand.

A great Critick, (*Scaliger*) was pleased to say, *Calvin* was wise, because he did not write upon the Revelation. And another, *Whitby*, who has written with great Reputation on the other Books of the New Testament, (*Dr. Whitby*) confesses, he did not do it for want of Wisdom ; that is, as he says, because I neither have sufficient Reading nor Judgment to discern the Intendment of the Prophecies contained in that Book. *Preface to his Treatise on the Millennium.*

However, the Book of the Revelation is, for very good Reasons, received as one of the sacred Books of the New Testament ; the Reasons for which are to be seen in many Authors, and are represented, with great Evidence and Strength, by *Sir Isaac Newton*, who observes, he does not find any other Book of the New Testament, so strongly attested, or commented upon so early as this. *Newton, Observations on the Apocalypse, p. 246.*

Mr. Lardner has collected, with great Care and Faithfulness, the Testimonies of the most early Christian Writers, to the Books of the New Testament, in a late excellent Treatise of the Credibility of the Gospel-History. I shall just mention the Testimony
of

of the most eminent, to the Authority of this Book as a Part of the Holy Scripture.

Lardner, Credibility of Gospel-History, V. 2. p. 621. *Tertullian* wrote about the Year of Christ 200, and so somewhat above 100 Years after the Time in which St. *John* writ the Revelations. He observes, “*John*, in his *Apocalypse*, is commanded to correct those who eat Things sacrificed to Idols, and commit Fornication.” And again, “We have Churches, Disciples of *John*; for tho’ *Marcion* rejects his Revelation, the Succession of Bishops, traced to the Original, will assure us, that *John* is the Author of it.” It is no Wonder *Marcion* should reject the Revelation, who rejected all the Old Testament, and of the New received only the Gospel of St. *Luke*, and ten Epistles of St. *Paul*, which also he had corrupted and altered.

Id. 514. Somewhat before this, *Clement* of *Alexandria* quotes these Revelations as St. *John*’s: “As *John* says in the Revelation.” And he refers to them as the Words of an Apostle, or having the Authority of Apostolical Writings.

Id. V. 1. 424. Yet earlier, *Theophilus* of *Antioch*, in a Book of his against the Heresy of *Hermogenes*, makes use of Testimonies from *John*’s *Apocalypse*.

Id. 382. We have another Witness of great Character still nearer the Times of St. *John*: *Irenæus* writ about A. D. 178, within 70 or 80 Years of him. He expressly ascribes the Revelation to *John*, the Disciple of the Lord. His Testimony to this Book, as Mr. *Lardner* observes, “is so strong and full, that considering the Age of *Irenæus*, it seems to put it beyond all question, that it is the Work of St. *John* the Apostle and Evangelist.”

Id. 329. Still nearer the Times of St. *John*, *Mileto* Bishop of *Sardis*, one of the seven Churches, writ a Book on the Revelations of *John*. Some think it was an entire Commentary; however that be, it will shew he esteem’d it a Book of Canonical Authority.

Id. 281. *Justin Martyr*, a Person of eminent Name, about the Year of Christ 140, and so about 50 or 60 Years after the writing this Book, expressly calls it a Prophecy, and ascribes it to *John* the Apostle. “A Man from among us, says he, by name *John*, one of the Apostles of Christ, in the Revelation made to him, has prophesied.” In fine,

Millii Prolegom. N^o 163. The Church, nearest the Times of writing this Book, received it with so full Consent, that in a very few Years, as Dr. *Mills* observes, it was acknowledged and placed in the Number of Apostolical Writings, not only by the Churches of *Asia*, but by the

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Neighbour Churches of *Syria* and *Samaria*, by the more distant Churches of *Africa* and *Egypt*, by *Rome*, and the other Churches of *Europe*. Such Reasons there are to receive this as one of the Books of the Holy Scriptures of the New Testament, that hardly any one Book has more early, full, or authentick Attestations given to it.

Now all who thus receive it, must acknowledge that it proceeds from a Spirit of Prophecy; and that Spirit itself declares, *c. i. 3. Blessed is he that readeth, and they that bear the Words of this Prophecy, and keep those things that are written therein.*

If we suppose this of the Book of Revelation, as we must, if we own it to be a Book of Holy Scripture, we must acknowledge also, that how dark soever the Words of this Prophecy may be, they are yet sufficiently intelligible, to be greatly useful.

Yet considering the Nature and Design of Prophecy, the *Stile* ^{*Obscurity of*} and Manner of Expression used in it; we are not to expect *Pro-* ^{*Prophecy*} *phesies* should be as easily understood, as Doctrines or Precepts de- ^{*from the Na-*} liver'd in easy Expression, plain Argument, and the common fa- ^{*ture and De-*} miliar Forms of Speech. The Nature and Intention of Prophecy ^{*sign of Pro-*} ^{*phesy.*} was not to gratify our Curiosity, to know future Events, or, as it were, to tell the Fortunes of the Church and World, but to answer wise and good Ends, to confirm our Patience and Constancy, to encourage our Hope and trust in God, in assurance of his Protection of the Cause of Truth and Righteousness, that is, of true Religion. The Design of Prophecy is to answer these good Ends, when we might be tempted to forsake true Religion, by the Power of prevailing Error, and reigning Corruption; or, when we might be greatly dejected, and despair of Success, where Opposition to true Religion is so powerful and violent, as hardly to leave a reasonable Prospect of bearing up against it. In such a State of things, which often has happened, it has been the Use of Prophecy, to keep up the Hearts of good Men with lively and affecting Representations of the Majesty, the Power, and the Goodness of God, of God's Care to protect the Cause of true Religion, of the sure Power of his Providence to order all things in the World, and future Course of Things; the Providence of God being absolute over the greatest Empires, and most powerful Kings, to raise them up or to cast them down, to direct them to fulfil his Will, and appoint them to accomplish whatever he designs, for the Safety of his People. * And finally, the Design of Prophecy is, to represent these things in such manner as shall fix our Attention, and confirm our Faith in the

Truth of God's Promises, and his Faithfulness, surely to accomplish his Word in all things.

When such Events of future Time are foretold, as shall in their Accomplishment confirm these Sentiments of God, his Goodness, Power, and Faithfulness, and in such strong and lively Representations as shall engage the Attention, and make deep Impressions on the Mind; they answer a very wise and useful Design, and in a good Sense, they are then of greater Use than plainer Precepts of Constancy and Perseverance, or plain Promises of Encouragement and Reward, in more easy Words and Expressions.

There is then a manifest Advantage to the Intention of Prophecy, in the Manner and Style of foretelling Things to come; from whence, however, it must come to pass, that Prophetick Writings will be somewhat more difficult to be understood than others. And yet they are sufficiently plain to raise those Sentiments of God, and his Providence, and excite that Faithfulness and Constancy in true Religion they were design'd for.

The Prophecies of the Revelation of the same Use with the Prophecies of the Old Testament.

Such was one great Use of the Prophecies of the Old Testament. They often spoke of the Times of the Messiah's first Appearance in the World, in a Manner very suitable to encourage the Faith and Constancy of good Men, in the several States of the Jewish Church and Nation.

They taught the Church, that God would maintain his true Religion, and protect his true Worshippers, till the promis'd Messiah should come; but these Prophecies were deliver'd in a Manner not so easy to be understood, as the Precepts, Exhortations, and Reproofs in the Writings of the same Prophets. However, they were still plain enough to encourage the Faith and Patience of the Church at those Times, and particular enough to determine the Person of the Messiah when he should appear, and to distinguish him sufficiently from every other Person of the World; that should make Pretensions to his Character as the Christ. The Ends of antient Prophecy, as a very eminent and learned Interpreter of several Prophets has observ'd, were these: " God still seeking their Good, he sends his Prophets to reprove them, and exhort them to Repentance; and, for Comfort of the Godly among them, to give them the Assurance of the coming of the promis'd Messiah in his due Time, to set all Things right for their Good."

Poore on Malachi i. 1.

In the first Ages of Christianity, as well as in After-times, good Men were apt to be greatly discouraged with an afflictive State of the Church, and powerful Opposition to Religion; they hardly knew how to reconcile such a State of Providence with what they

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hoped for in the Kingdom of the Messiah, so kind and powerful a Protector of his Church.

It is easy to see, how much such Thoughts might disturb their Minds; they had a Promise of Christ's second coming, as the *Jewish* Church had of his first Appearance, but they were liable to many afflictive Providences, as the former Church was, till the Time of his Appearance. It was wise and proper, by a Prophecy in the Christian Church, to support the Minds of good Men under these Afflictions, with Assurance of Christ's second coming, in its due Time, and of the watchful Providence of God over the Cause of true Religion in the mean Time. Thus the Prophecies of this Book are to us in the Christian Church, of the like Use, that the Prophecies of Christ's first Appearance were to the antient Church.

Though some Obscurity arises from the Nature and Stile of Prophetical Writings, yet, to speak freely, I conceive the Obscurity of this Book, is not so much owing to any thing in the Book itself, as to the Methods taken by several to explain it, and that nothing has really so much darkned it, as the common Attempts made to interpret it. *Obscurity of those Prophecies from Interpreters.*

Some have been so over-curious, to find some Mystery in every Word, and every Thing, that the plain and direct Meaning of the Spirit of Prophecy has been overlook'd, or removed out of sight; the pure Imagination of Interpreters, often very pretty and ingenious, but very foreign to the Purpose of the Prophecy, have frequently lost or set aside the true Meaning of it.

Others having formed a Scheme of Prophecy to themselves, and fixed in their own Opinions the Events that were to accomplish the several Parts of it, contrive how to force all things to their Scheme; which not perfectly agreeing with the Design and Order of the Book itself, the Interpretation must necessarily be attended with such Intricacy in the Order of the Prophecy, and such different and opposite Application of the several Parts of it, as must make it very dark, if not altogether unintelligible. And yet, where Men of great Name lead the Way, they seldom fail of having many Followers; and the more Men are engaged in supporting an Imagination, or arbitrary Scheme, without Foundation from the Prophecy itself, the more they lose sight of the real Meaning and true Intention of it.

It is a very judicious Observation of Mr. *Calvin*, concerning the Interpretation of Prophecy, "Although the Vision be obscure, the

Calvin, *Annot. on Zachariah* i. 7, 8.

“ Design of it is not uncertain; and, if we will be content with moderate Understanding, here is nothing so intricate, but we may understand the Sum of the Prophecy; but the Curiosity of Interpreters has done Mischief, who, while they criticise upon every Syllable, childishly trifle in many things. Nothing therefore is righter, than to attend carefully the Design of the Prophet, to regard the Circumstances of the Time, and to follow an Analogy between the Signs and the Things signified by them.” If to this we add such Events in History, as sufficiently answer the Predictions of Prophecy, we have as much Certainty as I think was design’d by the Prophecy, I am sure, as much as is sufficient to Edification.

It is on this Plan I propos’d to consider the Prophecies of this Book, to be content with a moderate Understanding of the Design of the Prophecy, and of the Things revealed in it; to take my Scheme of the Prophecy entirely from the Book itself; to explain the Meaning of the Prophetick Expressions, by a plain Account of their Use in the preceding Prophets, from whom most of them are taken, and to verify the Predictions by such known Events in History, as may fairly and without Force be applied to them.

This Prophecy is a proper Prediction of Things future.

The Author of this Book himself declares, that it is a proper Prophecy, or Prediction of Things future and to come, as well as a Description of the present State and Condition of the Churches, c. i. 19. *Write the Things which thou hast seen, and the Things which are, and the Things which shall be hereafter.* And c. iv. 1. *St. John heard a Voice, which said, Come up hither, and I will shew thee the Things that must be hereafter.*

Some of these Predictions related to Things not far off the time of the Vision and Prophecy, and which were soon to be accomplished. *The Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants Things which must shortly come to pass, c. i. 1. And blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein, for the Time is at hand, c. i. 3.*

What Period of future Time this Prophecy regards.

Yet, as this Revelation is design’d also to shew Things that *must be hereafter*, it will be of great help to the Interpretation of it, to understand what Period of Time this Prophecy regards. The Book it self seems plainly to design a much longer Period than many learned Men have assign’d to it. Some have supposed such Expressions as these, *which must shortly come to pass*, and *the Time is at hand*, and the like, point out a very short Period; so that the whole

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whole Prophecy should be accomplished in a few Years after the Vision. These Expressions will indeed shew the Accomplishment of the Things foretold in this Prophecy, was soon to *begin* ; but, I think, they can determine nothing at all concerning the Time when it was to *end*, especially against full Evidence in the same Book of Prophecy, that the Period is much longer, and reaches from the Time of the Vision to the Day of Judgment.

To omit more general Reasons which yet have their Degree of Probability : In particular, the perpetual Use of Prophecy to the Church in all Ages, the Wisdom and Goodness of providing such Support to the Faith and Constancy of the Church, in every State of Affliction, which seems to be the Design, and therefore the true Key of the whole Revelation, makes it probable, that the Spirit of Prophecy did not design this Support for the Church in a few of the first Ages of Christianity only, but that it design'd the same Consolation and Support for every After-Age ; that the Faithfulness and Power of God would, in all Times, verify these Truths ; that though the Church and true Religion should be opposed, afflicted, and oppressed, yet it should be preserved and protected, and prove in the End victorious. It is well observed of the Scriptures in general, agreeable to the Notions and Expectations naturally founded on the divine Perfections, " God did from
" the Beginning make, and has all along continued to his Church,
" or true Worshippers, a Promise, that Truth, and Virtue shall fi-
" nally prevail, shall prevail over the Spirit of Error and Wicked-
" nefs, of Delusion and Disobedience." How natural is it then to suppose, when a Revelation is given to encourage the Constancy of good Men, in Times of Affliction, that it should reveal the Protection of Providence, and assure a wise Care of the Cause of Truth and Religion in every Age, that it should not be confin'd to a small Proportion of that Time, in which the Church would have the same Trials, and stand in need of the same Encouragements ?

*Dr. Clarke,
Connection of
Prophecy,
p. 8.*

But there are two Evidences in the Prophecy it self which, as I apprehend, are so full to the Point, that they are sufficient to determine it.

First, The Duration of the Period of this Prophecy, is, in some Places, marked out as well by Numbers of Years, as by Prophetick Descriptions. The Time of the Beast, for Instance, is thus described : *And Power was given unto him to continue forty two Months,* c. xiii. 5. It is observed of the Woman persecuted by the Dragon, *And to the Woman were given two Wings of a great Eagle, that she*
1 *might*

might fly into the Wilderness, unto her Place, where she is nourished for a Time, Times, and half a Time, from the Face of the Serpent. c. xii. 14. The Time in which the Witnesses were to prophesy, clothed in Sackcloth, is in like manner described: And I will give Power unto my two Witnesses, and they shall prophesy a Thousand, two hundred, and threescore Days, clothed in Sackcloth, c. xi. 3.

This various Computation of the same Time, and so agreeable to the manner of expressing Time in Prophecy, sufficiently, I think, determines the Duration of this Period to 1260 Years, which is it self a much longer Continuance than these Interpreters will allow to the Accomplishment of the whole Prophecy, who confine it to the most early Times of the Church, because it is said, *The Time is at hand.* And it is farther to be observed, that this Period to which the Prophecy assigns a Duration of 1260 Years, is not to commence from the Time of the Vision, but after a long Series of Prophecy has been previously fulfilled; for the Order of the Prophecies of this Book are thus represented: First, six Seals are opened, to each of which a proper Prophecy belongs, *c. vi.* upon opening the seventh Seal, seven Angels have seven Trumpets given to them; six of these Angels sound their Trumpets, to each of which also belongs a distinct Prophecy, *c. viii, ix.* So that this Period of 1260 Years, is the third Period of Prophecy; and after two former Periods have had their Accomplishment, this must considerably lengthen the Time to which the whole Book of Revelation refers.

I am sensible, that Prophetick Numbers do not always express a determinate Duration or Space of Time, any more than they always express a certain Number. Prophecy, I acknowledge, uses Numbers sometimes as other Expressions, in a figurative Meaning, as Symbols and Hieroglyphicks. Thus, the Number Seven sometimes does not denote the precise Number of seven, but figuratively denotes Perfection, or a full and compleat Number; and the Number Ten sometimes does not mean precisely ten in Number, but many in general, or a considerable Number, and frequency of Action, or doing the same thing several times; as the Use of those Expressions in Scripture plainly shew, and of which I have given some Instances in the Notes.

Yet, the Variety of computing the same Duration, by Days, Months, and Times, and this in manifest Allusion to the Prophecies of *Daniel*, who thus reckon the Time of the Messiah's first Appearance, and mean a determinate Number of Years, will
hardly

hardly admit of any other Meaning, as the Intention of the Prophecy in that Place, which I hope the Reader will find fully proved in the Annotations.

Secondly, This Observation will be farther greatly confirmed, by considering how expressly the Prophecy it self declares, that it reaches to the last Times, and in which the Mystery of God, or several Dispensations of Prophecy towards the Church, should be fully accomplish'd. An Angel *lifted up his Hand to Heaven, and swore by him that liveth for ever and ever, who created Heaven, and the things that therein are, and the Earth, and the things that therein are, and the Sea, and the things that are therein, that there should be time no longer : but in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his Servants the Prophets, c. x. 5, 6, 7.* Or rather, as it should have been translated to the true Sense of the Original, in the Day of the Voice of the seventh Angel, when it shall sound, *οταν μελλη σαλπικειν*, and the Mystery of God shall be finished, *κατελεσθη το μυστηριον του θεου*. That is, in the Days of the Voice of the seventh Angel, when it shall sound, and the Mystery of God shall be finished ; or, in the Times and Period assigned for the sounding of the seventh Angel, Time shall be no more, and the Mystery of God shall be finished. As if the Angel had said; tho' the Time is not yet come, when the Church's Trial by Afflictions shall cease; yet the Time of fulfilling that Prophecy shall not long be delay'd ; then the happy State of the Church shall begin, which shall finish the Mystery of God. So that this Period of Prophecy will conclude with finishing the Mystery of God, or Dispensations of Providence towards the Church.

It is farther to be observ'd, that the Prophecy it self places, at the Conclusion of it, the general Resurrection and Judgment. And *I saw the Dead*, says St. John, *small and great, stand before God ; and the Books were opened, and another Book was opened, which is the Book of Life ; and the Dead were judged out of those things that were written in the Books, according to their Works ; and the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them, they were judged every Man according to their Works, and Death and Hell were cast into the Lake of Fire ; this is the second Death, c. xx. 12, &c.* A Series of Prophecies, which reaches to the Resurrection and last Judgment, seems plainly design'd to reach to the End of all Time.

The

*Order of the
several Pro-
phesies, and
several Pe-
riods.*

The Book it self seems also to shew farther very plainly, the *Order* of the several Prophecies, according to their several Periods, as well as the whole Duration, from the Time of the Vision, to the finishing the whole Mystery of God's Providence towards the Church.

There is a general Distribution of these Prophecies, into the Things *which are*, and the Things which *shall be hereafter*, c. i. 19. α εἰσι καὶ μελλεῖ γινεσθαι μετὰ ταῦτα. The things which are seem to refer to the then present State of the seven Churches; which Description, with the Warnings, Encouragements, and Exhortations proper to it, are contain'd in Epistles delivered to each of the Churches, in the second and third Chapters.

The fourth Chapter reveals a new State of things, in a new Vision: A Voice said unto St. *John*, *Come up hither, and I will shew thee the things that must be hereafter*, c. iv. 1. α δεῖ γινεσθαι μετὰ ταῦτα. I will reveal unto thee, what shall come to pass in After-times, and in successive Order, after the things revealed in the foregoing Part of the Prophecy shall be fulfilled.

These Prophecies are again distributed into several Periods, plainly distinguished from each other, and manifestly successive to each other.

One of these Periods is distinguished by the opening of a Book, sealed with seven Seals; and, at the opening of each Seal, representing, in a Figure, some Event proper to each Seal; and ends with sealing of the Servants of God, to the Number of 144,000, c. vi, vii.

Another Period begins upon the opening of the seventh Seal. This Period is distinguished by giving seven Trumpets to the seven Angels that stand before God, c. viii. 1, 2. Six of these Trumpets are sounded in their Order, as the Seals were opened in the foregoing Period, and each of them hath particular Events proper to each, c. viii, ix. This Period ends with a new Vision; an Angel gives St. *John* a little Book: he is ordered to measure the Temple, and the seventh Angel sounds, c. x.

There is a third Period, called the Days of the Voice of the seventh Angel, when he shall sound. This Period is represented as a Time wherein the Mystery of God shall be finished, at the End of which there shall be a new and very different State of things. It is to be a Time in which the Church shall long struggle with great Afflictions and Persecutions; yet, at the End of it, the Dragon, the old Serpent, which is the Devil and Satan, shall be bound for a thousand Years, that he may deceive the Nations no more, till

till the thousand Years shall be fulfilled, though after that he will be loosed again for a little Season.

This Period seems to be described by several Representations, by measuring the Temple, and giving Part of it to be trodden under foot by the Gentiles, by two Witnesses prophesying in Sackcloth, by a Woman escaping into a Wilderness, and by the rising of a monstrous wild Beast. The Events proper to the Period, are represented by seven Vials full of God's Wrath, poured out on the Earth.

The Duration of this Period is exactly the same in the several Representations; the Gentiles are to tread the holy City under foot, forty and two Months, *c. xi. 2.* The Witnesses are to prophesy in Sackcloth, a thousand, two hundred, and threescore Days, *v. 3.* The Woman which fled into the Wilderness, hath a Place prepared of God, that they should feed her there a thousand, two hundred, and threescore Days, *c. xii. 6.* And Power was given unto the Beast, to continue forty and two Months, *c. xiii. 5.*

As the Book it self thus distinguishes these Prophecies from each other, so it seems plainly to shew they are successive to each other. They seem ranked into such Order, as to make this Observation obvious and necessary, that they are not intended to describe contemporary Events, but such Events as should follow one another in Order, as the Periods themselves are represented to succeed each other. So that there is no ground, I conceive, to consider the Prophecies which belong to these Periods as Synchronisms; on the contrary, each of these Prophecies seems fixed to that particular Period of Time to which they belong; which Periods are manifestly represented not as contemporary, but as an Order and Series of successive Times and Events.

The Order of Succession in these three Periods is very particular, as their Distinction from each other is very manifest.

As the first Period is distinguish'd by seven Seals, the second Period by seven Trumpets, and the third by seven Vials, so the seven Angels received the seven golden Vials, after six of the Trumpets had been sounded. The six Trumpets were sounded, *c. viii. ix.* the seventh Angel began to sound, *c. ix. 15.* but the Angels received not the seven golden Vials, till in the Days of the Voice of the seventh Trumpet, when the Power and Authority of the Beast was established, and Men had received the Mark of the Beast, and worshipped his Image; for the Plague of the first Vial fell upon them, *c. xvi. 2.* So that this Period of the Vials commenced

after the Period of the Trumpets was over, and the Events prophesied in it were fulfilled.

The Period of the Trumpets, in like manner, plainly follows the Period of the Seals. It is expressly said, when he had opened the seventh Seal, there was Silence in Heaven for half an Hour. *And I saw the seven Angels which stand before God, and to them were given seven Trumpets*, c. viii. 1, 2.

This natural Order will, I conceive, free us from that Intricacy and Difficulty which a Supposition of Synchronisms, and contemporary Events in the different Periods, have occasioned in the Interpretation of this Book; and it may greatly help us, in applying historical Events to the several Prophecies, to look only at such as fall within the time to which the Period belongs.

The Book it self will moreover, I conceive, sufficiently determine the proper Time to which each Period belongs, and shew to what Period of History the Period of Prophecy refers. If the Duration of each Period can, in general, be very nearly determined, so that the Beginning and Ending of it can be reasonably fix'd to any near Time, the Order and Succession of the Periods will point out the contemporary Times of History; and if the Events of History shall sufficiently answer the Descriptions of Prophecy, it will make our Application of them more satisfactory, and give greater Weight to such Interpretation.

*The proper
Time of each
Period sufficiently deter-
mined.*

The Book itself seems plainly to make the general Key of the whole Revelation, the particular Key of each Period; so that one and the same wise and useful Design is the general Design of the whole, and the particular Design of every Part of it. So far is this Book from being loose, uncertain, and immethodical, that it keeps always one and the same useful Design in view, and carries it through every Particular in the most exact Order.

The general Design of this Prophecy is to support the Minds of faithful Christians, under all Afflictions on account of Religion, to teach them, that however true Religion should be opposed, however they might suffer for the Christian Faith and Worship, they might assure themselves of God's Care and Protection. Though God did not design to place his Church in such a State of outward Power and Prosperity, as to be free from Afflictions and Persecution, (which therefore they were not vainly to promise themselves, and weakly to expect) yet they might promise themselves, and expect, that God would preserve the true Religion, by the Care of his Providence, from being bore down by any Power of Opposition; that he would often severely punish the Enemies of

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true Religion, and make known his Judgments upon them, as heretofore on *Egypt* and *Babylon*; that he would give often, to the Faithful and Constant, Deliverance out of their Dangers, Success and Victory over their Enemies; that he would often raise up eminent and powerful Persons, who shall defend and encourage the Christian Faith and Worship, and that in the End Truth and Righteousness shall prevail over all Opposition from Error and Unrighteousness, and the Patience and Constancy of the Faithful shall be finally crowned with a State of compleat Peace, Perfection, and Happiness.

These were great Encouragements, and Consolations of very great Use to the Church at all times. It was not fit to dissemble the true State of Providence with respect to the Church; for the State of the Christian Church, whatever some might promise themselves, would often be afflictive: yet it was very fit to remind good Men, in strong Representations, of their Encouragement and Support, that God would maintain the Cause of Truth against all Opposition, often give evident Marks of a divine Protection, for the Safety of the Church, and in the Punishment of its Enemies.

“ The Church persecuted, afterwards victorious, and in a peaceful State, is certainly the true Key of the Revelations, says a very learned Interpreter.” Calmet, Pref. cc to the Revelation.

This general Key of the whole Revelation seems also the proper Key of each particular Period: The whole Prophecy, after many intermediate Dangers in a State of Opposition and Trouble, ends in the *Happiness of the holy City, the New Jerusalem, coming down from God out of Heaven*. In like manner, each particular Period describes a State of Danger, Opposition and Trouble, and ends in a State of Peace, Safety, and Happiness.

Thus the first Period of the Seals enumerates great Troubles and Afflictions, but ends with sealing the Servants of God in their Foreheads, which was to be a Time of Peace and Safety to the Church. And *I saw another Angel ascending from the East, having the Seal of the living God, and he cried with a loud Voice, to the four Angels to whom it was given to hurt the Earth and the Sea, saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in their Foreheads*, c. vii. 2, 3.

The second Period in Order, which is the Period of the Trumpets, describes also several heavy and severe Judgments on the sounding of the several Trumpets; so that an Angel flying through the midst of Heaven, said with a loud Voice, *Wo, wo, wo, to the Inhabitants of the Earth*, c. viii. 13. and yet upon the sounding of

the seventh Angel, which begins the third Period, there were great Voices in Heaven, saying, *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ*, c. xi. 15.

The Day of the Voice of the seventh Angel, which is the third Period, describes again a Time of Trouble and Affliction; the Dragon persecutes the Woman, c. xii. 13. The Persecution of the Beast is of long Continuance, for Power was given him to continue forty two Months, c. xiii. 5. Seven Vials full of the Wrath of God are poured out, attended with grievous Plagues, yet in the End *Babylon* is destroy'd, the old Dragon bound, and they who had not worshipped the Beast, live and reign with Christ a thousand Years, c. xx. 3.

It is an obvious Remark, that each of these Periods are represented by the same Number of *seven*; there are seven Seals in the first Period, seven Trumpets in the second, and seven Vials in the third. Seven is a sacred Number in the *Jewish* Church, and in the Rotation both of Days and Years, is made a Time of Religion and Rest. It is not therefore an unfit Emblem, that the Church, after a Time of Labour and Trouble, shall enjoy a Time wherein it may serve God in Peace and Rest. However that be, and whether the Spirit of Prophecy design'd such an Allusion or no, it is plain, that this Scheme of the different Periods, as well as of the whole Book, mentions a Time of Affliction and Trial, which shall end in a Time of Safety, Liberty, and Peace.

This Observation, I conceive, will go a great way to fix the general Duration of these three Periods, and sufficiently determine to a near Time, the Beginning and Ending of each. As each must have, in its Period, some remarkable Opposition to the Christian Church, a Trial of their Faith and Patience, by some great Dangers and Afflictions; so it must end in some remarkable Deliverance out of those Troubles, and some favourable Providence to the Church for its Safety, Peace and Liberty, in the Profession of the Christian Faith and Religion.

To what Historical Period each Period of Prophecy belongs.

At the time of these Visions, St. *John* was in Banishment for the Word of God, and for the Testimony of *Jesus Christ*; and the Church was under Persecution so long as the Empire continued Heathen. Severe Persecutions were almost perpetually renewed: A little before the Times of *Constantine*, they were so severe, that they seem'd to threaten the utter Destruction of all who could not be forced to renounce the Christian Faith, and fall in with the idolatrous Worship established in the Empire. The last Persecution under *Dioclesian*, destroy'd incredible Numbers, that the Per-

Paraphrase, &c. on the REVELATIONS. XV

secutors boasted, they had effaced the Name and Superstition of the Christians, and had restored and propagated the Worship of the Gods. Yet the Divine Providence, after several great Revolutions, made way for the Authority of *Constantine* the Great, who put an End to a long Persecution of ten Years, gave Freedom to the Churches, and finally, when upon the Death of *Licinius*, he obtained the sole Authority, he gave all Protection and Countenance to the Christian Church, and all Assistance to promote the Christian Faith and Worship; so that the same Power which before persecuted, now protected the Christian Faith.

The first Period of Prophecy then, seems naturally to point out *Time of the* this Period of History, which in general answers it with great *first Period.* Propriety and Exactness, and will, I think, direct us to look for the fulfilling the several Parts of it, in some of the Events of Providence, between the time of the Vision, and about the Year of Christ 323, when the Opposition of the idolatrous Power of *Rome* gave way to the Protection and Favour of Christian Emperors.

It was not long the Church enjoy'd this Peace: The *Roman* *Time of the* Empire, in a short time, began to lose its Power, and became un-*second Pe-*able to protect the Peace and Liberty of the Church; a Swarm of *first Period.* idolatrous Nations from the Northern Countries, under several Names, broke in upon the *Roman* Empire, and divided the Western Empire into several separate and independent Governments or Kingdoms; so that the Christian Faith and Worship were in as much Danger from the Idolatry of the Northern Nations, who had divided the *Roman* Empire among themselves, as they were before in danger from the Idolatry of the *Roman* Empire it self. It pleased God also, to permit that Impostor *Mahomet*, and his Successors, to gain so much ground, and spread that Imposture so far, and so fast, that it seem'd to threaten the Ruin of the Christian Name and Religion in the East. Yet the idolatrous Northern Nations were soon themselves brought to the Christian Religion, and to use all their Power and Authority to protect and promote it. And though the *Saracens* made great Inroads for some time, yet was their Progress stop'd both in the East and West. *Charles* *Mariana,* *Martel*, by a memorable Battle, (A. D. 734.) in which some Au- *Hist. Spain,* thors account three hundred and seventy thousand slain, preserved *p. 105.* the Western Parts of the *Roman* Empire from their future Incursions, and enabled the Christians in *Spain*, to maintain themselves against them, and even oppose them with such Power, as finally drove them quite out of their Kingdom. And the Christian Religion

ligion remain'd in all those Places which the Northern Nations had formed into Kingdoms out of the *Roman Empire*.

Here is now a Period of History very naturally applicable to this second Period of Prophecy; it contains a very memorable Time of Danger, and as memorable a Deliverance in the Establishment of the Peace and Liberty of the Christian Church, and seems sufficiently to point out the time of this Period, from about the Year of Christ 323, to about 750. In which compass of time, therefore, we seem directed to look for the Accomplishment of the several particular Predictions contain'd in this Period.

*Time of the
third Period.*

The third Period seems also determined to a near time both of its Beginning and Ending, by the Prophecy it self.

The Duration of this Period is sufficiently determined by the time of the Beast, the time of the Woman's being in the Wilderness, the time wherein the holy City should be trodden under foot; these times are variously express'd, but plainly in such manner as to express the same Duration. It is said to be for forty two Months, *c. xi. 2. xiii. 5.* for a Time, Times, and half a Time, *c. xii. 14.* And these Ways of numbering seem explained by another: The time of the Witnesses prophesying in Sackcloth is mentioned to be a thousand, two hundred, and threescore Days, *c. xi. 3.* And again, the time of the Woman in the Wilderness, where she hath a Place prepared of God for her, is expressed by the same Number, that they should feed her there a thousand, two hundred, and threescore Days.

The Difficulty then of assigning the Historical Time of this Period, seems to lie chiefly in this: At what time this thousand, two hundred, and threescore prophetic Days, or Years, are to begin; or, which will be the same, at what Period in History we are to begin the Power of the Beast, the flying of the Woman into the Wilderness, and treading the holy City under foot; for these are the Calamities of this Period, as the Happiness with which it closes is the Destruction of the Beast, the binding of Satan, and the peaceful State of the Church for a thousand Years, till Satan shall be loos'd again for a little Season, *c. xx. 3.*

Our chief Enquiry then will be, When this Power was given unto the Beast, which was to continue for forty two Months? Let us see, whether the Prophecy it self doth not sufficiently point out this Time to us.

The Emblem of a Beast, according to the Use of it in Scripture-Prophecy, denotes an Empire or Government, as the four Empires denoted by the Beasts in *Daniel's Vision*, sufficiently shew.

In

Paraphrase, &c. on the REVELATIONS. xvii

In explaining the Mystery of the Beast, and the Woman which carrieth her, the Angel expressly declares, *And the Woman which thou sawest, is that great City which reigneth over the Kings of the Earth*, c. xvii. 18. This seems sufficiently to direct our Consideration of the Beast as an Empire or Government, and that of the City of *Rome*, or *Roman Dominion*. It seems farther confirmed by the Description of the Beast, having seven Heads, and ten Horns, and upon his Horns ten Crowns, c. xiii. 1. We have these Expressions yet farther explain'd; *The seven Heads*, says the Angel, *are seven Mountains, on which the Woman sitteth; and they are seven Kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space*; c. xvii. 9, 10. Again, v. 12. *And the ten Horns which thou sawest, are ten Kings which have received no Kingdom as yet, but receive Power as Kings, one Hour with the Beast; or shall reign, at the same time and Period with the Beast: as in the following Words, and these have one Mind*, means; they have the same Design and Intention.

The Prophecy then seems to represent the Beast as one Empire, though in several different Forms of Government in Succession, five of which were fallen or pass'd at the time of the Vision; one is, says the Angel, or was the present Form of Government at that time; and the Form of *Roman Government* at the time of the Vision, was to be sure the Imperial, which is therefore to be accounted the sixth. The next, or seventh Form of Government, was not yet come; and when it came, it was to continue but a short space. It follows, *And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into Perdition*. The Meaning of which remarkable Expression, is, I conceive, to this purpose: After the sixth Head, or Form of *Roman Government*, which was then in being, there shall be another Form of Government, which on some accounts may be called a *seventh*; and, in that Reckoning, the Beast spoken of would be the *eighth Head*, or Form of Government. Yet, on some other accounts, that seventh could hardly be called a proper Form of *Roman Government*; so that in that Reckoning, the Beast spoken of might be accounted *one of the seven*; and so next in Succession, in the proper Government of *Rome*, to the sixth, or Imperial Form of Government. This Form of Government is moreover to be set up in the same Time or Period with the ten Kings or Kingdoms, erected in the *Roman Empire*, and by their Assistance, giving their Power to the Beast, v. 13.

From

From those Considerations, we have a Period in History sufficiently mark'd out, for this Period of Prophecy.

Besides the Order of the Periods, this being the third, and not therefore to begin till the two former are finish'd, it cannot begin till the Northern Nations who brake in upon, and divided the Empire, had established their respective Kingdoms, and were converted to Christianity, and gave their Protection to the Profession of it; nor till the Imperial Government was pass'd away, as the five preceding Forms of Government had before it; nor yet till another Form of Government, which in some sense might be called a seventh, though not strictly and properly, was also pass'd, to make way for this Form of Government in *Rome*, which on some accounts might be reckon'd the eighth, and yet, for other Reasons, was to be number'd among the seven. To this, I think, we may add yet another Mark of this Period, in which the Beast is described, *the Beast which was, and is not, and yet is*, v. 8. Or, as St. *John* saw in the Vision of this Beast, c. xiii. 3. *I saw*, says he, *one of his Heads, as it were wounded to death, and his deadly Wound was healed, and all the World wondered after the Beast*. And again, speaking of the second Beast, he observes, v. 12. *And he exerciseth all the Power of the first Beast before him, and causeth the Earth, and them that dwell therein, to worship the first Beast, whose deadly Wound was healed*. These Descriptions seem plainly to represent the *Roman* Government, or Empire, of which this Beast is the Symbol, as once in a State of great Authority and Power, afterwards as having very much, almost quite, lost that Power; yet, in the End recovering its Power, and reviving its Authority again. As one wounded unto death, but whose deadly Wound was healed again, even to the Wonder and Astonishment of the World.

This seems to describe to us a Time, when *Rome*, once the Mistress of the World, who reigned over the Kings of the Earth, should lose her Power either altogether, or so far as to preserve but a very faint Resemblance of it. Yet afterwards, notwithstanding such Loss of Power, it should recover a very great Degree of Power and Authority again.

Here are a great many Circumstances, which must concur in a Period of Time, which can answer, with any Propriety, this Description of Prophecy; and where so many Circumstances really concur in History, it is a very great Evidence, such Period of Time is intended by the Prophecy; and it is a great Confirmation of the Truth and Authority of the Prophecy it self, that Predictions of a
Time,

Paraphrase, &c. on the REVELATIONS. xix

Time, to be distinguished by so great a Variety of Circumstances, and important Events, should be so exactly accomplished.

Now, the *Roman* History represents the State of the *Roman* Empire, after the Invasion of the Northern Nations, most agreeable to the Description of this Prophecy.

After the Northern Nations had entirely subdued the Power of the *Roman* Empire, they settled themselves in the several Parts of it, and erected several sovereign and independent Dominions in *France*, *Spain*, *Britain*, and *Italy* it self.

The *Goths* possess'd themselves of the best Part of *Italy*, especially about *Rome*, and took at last the City of *Rome*, A. D. 476. *Odoacer*, King of the *Heruli*, obliged *Momyllus*, who was also called *Augustulus*, to abdicate the Empire. He possessed himself of the Government of *Rome* and *Italy*, but without the Title of Emperor of *Rome*, or any other Title taken from *Rome*, or making the City of *Rome* the Seat of his Empire or Residence. He was stiled King of *Italy*, and *Ravenna* became under *Theodoric* and his Successors, after the Defeat of *Odoacer*, the Seat of the *Gothick* Kingdom of *Italy*. Sigonius, de Occident. Imperio, p. 251, 258.

But after some time, *Justinian* grew powerful in the Eastern Empire, or Empire of the *Greeks*; and, after many Victories in other Parts, sends his victorious Armies into *Italy*, under the Command of the great Generals *Belisarius*, and *Narses*. They broke the Power of the *Gothick* Kingdom in *Italy*, and recovered the greatest Part of *Italy* to the Obedience of the Emperors of *Constantinople*. The *Greek* Emperors administred their Government of *Italy* by Deputies or Lieutenants, who were stiled Dukes of *Italy*, as a very eminent Historian remarks. *Exactis autem Gothis, expulso ipse, victorque Narses, a Justiniano imperatore summæ rerum præpositus, titulo Ducis Italiæ sumpto, Italiam per hos provinciarum præfectos, pro suo arbitrio, administrabat.* Sigonius, de Regno Ita. p. 251.

But in a short time, the *Longobards*, or *Lombards*, invaded *Italy*, about the Year of Christ 568. They make a very swift Progress, infomuch, that in the third Year of their Invasion, they proclaim *Alboin* King of *Italy*; and, in effect, made themselves Masters of all *Italy*, except *Rome* and *Ravenna*. At this time, though *Rome* was in the Obedience of the Eastern or *Greek* Empire, yet still *Rome* was not the Seat of the Government; the chief Governor resided at *Ravenna*, with the Title of Exarch of *Ravenna*; and Imperial *Rome*; once the Mistress of the World, was fallen into the low Condition of a small Dutchy, subject to the Exarchate. These Exarchs continued, and with it this low Condition of *Rome*, about 185 Years, from *Longinus*, who was made first Exarch, Id. lib. 2. p. 2. Petavio Rar. Europ. 371.

Id. ib. 374. A. D. 568, to *Eutychius*, the last Exarch, when *Aistulphus*, King of the *Lombards*, took *Ravenna*, A. D. 752.

This Conquest of *Ravenna* by the *Lombards*, had very great Consequences; it at first gave *Aistulphus* an Occasion of claiming *Rome*, as a Part and Parcel of the Exarchate, which he had now annexed to his Kingdom of *Italy*: For so he sets forth his Title and Pretensions to *Rome*, as Part of his Dominions. *Quod cum ipse Exarchatum Ravennatem teneret, ex antiquo instituto, se tanquam Exarchum, Romanis quoque imperare, æquum esse, interpretabatur.*

Signonius, de
regno Ita-
liæ, p. 76.

Aistulphus, to make good his Claim, upon the *Romans* refusing Tribute, enters their Territory, and prepares to besiege their City. The Pope alarmed, you may be sure, with so near Danger, immediately sends to *Pepin* of *France*, to pray his Protection and Assistance. The Popes had lately very much obliged *Pepin*, in confirming the Deposition of *Childeric*, the last of the first Race of the *French* Kings, to make way for *Pepin* and his Family to the Crown. *Pepin* had many Reasons to protect the Pope against the growing Power of the *Lombards* in *Italy*; he first then endeavours by Ambassadors, to persuade the *Lombards* from committing Hostilities against the City of *Rome*, and leave the Pope in quiet; but Persuasions not prevailing, he enters *Italy* with an Army, beats *Aistulphus*, forces him to a Treaty, in which he obliges him not only to renounce his Claim and Pretensions to *Rome*, as Part of the Exarchate he had conquered, but moreover, to surrender the whole Exarchate to the Pope, and gave the temporal Government of *Rome*, and the Exarchate, for ever, to the Pope and his Successors, as the Patrimony of St. *Peter*.

But the next Year, *Pepin* being return'd into *France*, *Aistulphus*, who could not think of performing so disadvantageous a Treaty, again enters the *Roman* Territory, and prepares for the Siege of the City: *Pepin* returns into *Italy* with a powerful Force; *Aistulphus* raises the Siege of *Rome*, is himself besieged by *Pepin*, and finally forced to confirm and execute his Treaty, and make over the whole Exarchate to the Church of *Rome*, or to St. *Peter*, and his Successors for ever. Thus *Pepin* wrested the Exarchate from the Hands of the *Lombards*, refused to restore it to the Eastern Empire, but confirmed it to St. *Peter* and his Successors; the Keys of the several Cities belonging to the Exarchate, together with the Grant or Charter, being with much Solemnity laid on the Altar of St. *Peter*. A. D. 756.

Signonius, de
regno Italiæ,
80.
Mezeray,
Hist. France,
V. 1. p. 216.

Thus *Rome*, which had lost the Imperial Government, A. D. 476, and had rather the Shew and Appearance of a new Form of Government, than a real and proper Government, under the *Greek* Emperors, and their Exarchs of *Ravenna*, for about 185 Years, obtain'd a perfectly new Form of Government, when it became the Patrimony of *St. Peter*, and which has been the only Form of Government in *Rome* ever since.

The Power of *Rome* seem'd quite extinguish'd, and the *Roman* Authority and Dominion received a deadly Wound; when the *Goths* put an end to the Empire, Imperial *Rome* was then brought so low, that no Ground of rational Hope was left, it should ever recover its Power and Authority again; and yet, after so many Years, it reviv'd once more, this deadly Wound was healed, and it has continued a very long time, one of the most extraordinary Forms of Government the World ever saw.

This new Form of Government was rais'd and convey'd to the Popes, as Successors of *St. Peter*, by one of the principal Kingdoms founded by the Northern Nations, on the Ruins of the *Roman* Empire; and this Authority and Dominion of the Popes, has been preserv'd to them all along, by the Help and Assistance of the several Kingdoms erected in like manner.

In this History, we may also see, on some accounts, an eighth Form of *Roman* Government; or, as it may on other accounts be called, a seventh, according as the Exarchate of *Ravenna* shall be accounted or not accounted a proper Form of *Roman* Government. This, though it can but improperly be call'd a Form of *Roman* Government, yet was the only Government, from the Destruction of the Imperial Power, A. D. 476, to the Establishment of the temporal Power of *Rome* in the Papacy, A. D. 756. that is, for very near the Space of three hundred Years.

It is farther worthy of Observation, that the bare Ecclesiastical Supremacy of the Pope, how great soever under another Civil Government of *Rome*, would never have been a proper Government of *Rome*; but the Power of the Supremacy it self would have been bounded by it, and hindered from establishing an Ecclesiastical Monarchy. It is therefore very justly observed by one well-skilled in History and Politicks, " Though the Church was never so abound-
 " ing in Riches, and in great Numbers of Ecclesiasticks, yet it was Puffendorff,
 " absolutely necessary, that the Pope, if he intended to establish of the spiri-
 " an Ecclesiastical Monarchy, should not be in any way dependent tual Monar-
 " on any temporal Prince, but that he should reside in a Place chy of Rome,
 " which was free from all Subjection to any Civil Power but him- f. 19.

“ self, that he always should be possess'd of such an Estate as might
 “ be sufficient to maintain his Grandeur, and not be liable to be
 “ taken away from him on any pretence whatsoever. Where also
 “ his Adherents might find a safe Retreat, whenever they should be
 “ pursued by the Civil Power.”

In this Period of Time then, which begins the last Form of *Roman* Government, and which perfected the Papal Supremacy, and Spiritual Monarchy, by a considerable independent temporal Dominion, we have a very proper and natural Agreement of History, with the Description of this Prophecy. This may, I think, direct us to a surer Method of fixing the Date of it, than uncertain Enquiries, when the Papal Supremacy was established; for I conceive, the Prophecy rather points out the *temporal Power* of the Pope, as the last Form of the Government of *Rome*, which was also what principally established his Supremacy, and perfected the Project of spiritual Monarchy.

Period 4th. When this Period shall have continued forty two Months, a Time, Times, and half a Time, a thousand, two hundred, and threescore Days, according to the Stile of Prophecy, *The Beast shall be destroyed, the Dragon, that old Serpent, which is the Devil, and Satan shall be bound a thousand Years*, c. xix. 20. c. xx. 2. This State of the Church will be a fourth remarkable Period.

Period 5th. Yet when these thousand Years shall be expired, Satan shall again be loosed out of his Prison for a short time; this will make a fifth Period, c. xx. 7.

This shall, for once more, occasion a new Attempt of Error and Wickedness, against Truth and Righteousness; but this Attempt shall end in the final Ruin of all the Enemies of Religion; Fire shall come down from God out of Heaven, to devour them; and the Devil, the Deceiver, shall be cast into the Lake of Fire and Brimstone, where the Beast and the false Prophet are, and shall be tormented Day and Night, for ever and ever, c. xx. 9, 10.

Period 6th. Upon this the Prophecy represents, as the Conclusion of all things, the general Judgment, the second Death and Punishment of the Wicked.

Period 7th. The Happiness of the righteous and faithful Servants of God and Christ, in a State of glorious Immortality, make a seventh Period, in an endless Sabbath.

This Order of the Prophecies is, I think, intelligible and natural; and, I believe, more agreeable to the important Facts in History, than other Systems: And yet it is the Truth of History, which alone can shew us, what has been the Providence of God towards

Paraphrase, &c. on the REVELATIONS. xxiii

towards the Church and World, from the Time of this Vision of *St. John*, to our own Days.

It is certain, such a Plan of Prophecy, and Order of History, will well answer the useful Designs of Prophecy in general; to prepare the Church to expect Opposition and Sufferings in this present World; to support good Men under all their Trials of Faith and Patience; to give Encouragement to Perseverance in the true Religion, whatever Dangers may attend it; to assure the Attention of Providence, and the Protection of God to his own Cause, that no Opposition shall finally prevail against it; that the Judgments of God shall punish the Enemies of true Religion; that their Opposition to Truth and Righteousness shall surely end in their own Destruction; when the faithful Perseverance of true Christians shall be crowned with a glorious State of immortal Life and Happiness.

If, by explaining this Book of Revelation upon this Plan, we shall find these Intentions answered, and these Truths verified in History, and confirmed by Experience, we shall attain what is worth aiming at, to make this Book appear more intelligible, certain, and useful, than it is commonly thought to be. For which Reason, as many good Persons have not that Attention to it they ought, they miss that Encouragement, Hope, and Improvement, they might receive from it; and, I think, with some greater Advantages, than from a plainer Manner of delivering even the same Truths in other Books of the Holy Scriptures; for almost every thing that is sublime, lively, and moving in the Law and the Prophets, receives new Force in the strong Representations, Figures, Images, and Expressions of this Book.

The great Truths concerning the Majesty of God, the Wisdom and Care of his Providence, the Dignity, Authority, and Power of Christ, the Protection of the Church, the Restraint and Punishment of their Enemies, and the final Happiness of all who shall faithfully persevere in the true Christian Faith and Worship, are here delivered in such awful Manner, such animated Expressions, and such striking Representations, as must greatly warm the Spirits of good Christians. A Regard to this Book of Revelation, as a Prediction of Events by a Spirit of Prophecy, which therefore will surely come to pass, and which cannot fail of their Accomplishment, serves very wisely and powerfully to guard against the Fears of Men, by a full Assurance of Hope in God. It will animate every one who looks upon the Promises and Threatnings of this Book, as a sure Prediction of what shall come to pass, to resist every Temptation of Error and Wickedness, with Faithfulness, Constancy,

Constancy, and Zeal. The Lake of Fire and Brimstone, and the Terrors of the second Death, the Portion of the Fearful and Unbelieving, the Glory and Happiness of the holy *Jerusalem*, and a Right to the Tree of Life, the Portion of all the Faithful, are represented in so strong and lively Images, as are fit to fix the Attention, and make way to the Heart and Affections, and engage them with Zeal to follow the wise Directions of Understanding and Judgment. And an exact Conformity between these prophetic Descriptions, and the real State of the Church and World, for a long Series of some hundred Years, continually gives new Evidence to the Truth of the Christian Revelation, and to the Authority of the Books of the New Testament; it greatly confirms our Faith in the Promises, and thereby gives them their full Force and Influence upon us.

As this seems to be the Improvement the Holy Spirit of Prophecy design'd in this Book of Revelation, let us consider whether a religious Attention to these Designs will not enable us to make this very useful Improvement of it. There is reason to hope it may; for it is one Prophecy of this Book, *Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those things that are written therein*, c. i. 3.

*Objections
considered.*

Yet notwithstanding these Reasons, to recommend to us the Study and Improvement of these Revelations, it may be proper briefly to take notice of some common Objections which too often prejudice the Minds of many against them.

*Uncertainty
of Applica-
tion.*

I have already observed, what I hope is sufficient to answer the Charge of Obscurity from the Style of Prophecy; but the Objection goes farther than to the Obscurity of Expression. This Book of Revelation represents, some say, a great many Persons, and Events, Times, and Things, which Men know not how to apply with any sufficient Certainty. Hence we find so much Difference between Interpreters, and the same Prophecy applied to a great Variety of Events, Times often fixed, and often mistaken, that it should seem a Point of plain Wisdom not to be over-busy in such uncertain Applications.

It will ever be a Point of Wisdom, not to be over-busy, or over-confident in any thing, especially in fixing Periods of Time, or determining Seasons, which it may be are not to be determined, it may be are not fit to be known. It is a Maxim of greater Wisdom than it is usually thought, *Seek not to know what should not be revealed*. Such are many future Events. The precise Time of our Saviour's coming to Judgment was not revealed, be-
cause

cause not fit to be revealed, the Uncertainty of his Appearance was of greater Service to preserve a Care of Religion, than the Revelation of it would have been ; for the Uncertainty itself gives many useful Exhortations : *Watch, for ye know not at what Hour the Son of Man cometh.* Suppose then, *some* of the Events described in this Prophecy should be of doubtful Application, suppose the precise Time of the Downfall of the Beast, the Slaying and Resurrection of the Witnesses, and the Beginning of the thousand Years happy State of the Church, should not so be determined, but it would admit of different Calculations, may it not be wise, and therefore fit it should be so ? The Certainty of those Events in a *proper Time*, though that Time should not be precisely determined, will answer the greater Ends of useful Instruction ; and if the Revelation should go no farther than this, it would yet be a Revelation of great benefit and advantage, as the Certainty of the Day of Judgment in its *proper Time* surely is, though *of that Day and Hour knoweth no Man.*

Besides, there is another wise Reason, why the Persons and Events described in this Prophecy should be express enough for the Purposes of religious Improvement, for the Patience, Hope, Encouragement, and Constancy of the Church, and yet remain with some Uncertainty as to a particular Application. It was no way fit, for instance, that the several Woes and Plagues prophesied to befall the *Roman State* and Empire, should stand so plain in a Book of Christian Revelation, that every one could apply them to particular Emperors, or any present Administration of Government. It was not fit, for instance, that *Trajan, Hadrian, Severus, or Dioclesian,* should be so described, as that all Men should presently perceive they were personally pointed out. This might have rendered the sacred Books of the Christian Religion suspected as treasonable Libels against the Peace, the Power, and the very Being of the *Roman Empire.* The Persecutors of Christianity might have made this a plausible Pretence to justify their greatest Severities against the Christians, as Enemies to the Peace and Government, as well as to the Religion of the Empire. These are therefore *Uncertainties* not to be complained of, because they are wisely fit and proper.

Yet still the great Descriptions of God, and Christ, of their Care and Power ; the Description of the old Dragon, and his Opposition to the Church ; the Dangers and Afflictions of the Church, from idolatrous persecuting Enemies ; the Duty of the Church in
the

the Hour of Danger and Temptation ; the Security of the Church by divine Protection ; the sure Victory and final Happiness of the Church in the End, which are the Things of chief Design and principal Use : These are all express enough, and none of these are either of doubtful or uncertain Application. And even as to the other Particulars, *be that hath an Ear to hear*, that will carefully and modestly endeavour to find out the Meaning of these Prophecies, may, I think, attain to a good and useful Degree of Understanding, in *what the Spirit saith unto the Churches* ; and may find the several particular Events of these Prophecies of as certain Application as it is convenient such Prophecies should be.

*Danger of
Enthusiasm.*

There is moreover another Prejudice against the careful Study of this Book. Some think, or at least pretend to think, that a Regard to Prophecies and Predictions, and especially to the Prophecies of this Book, may have dangerous Consequences. It may, as they say they fear, be an Encouragement to Enthusiasm, and become an Occasion of great Disorders in the World, which sure it is Wisdom carefully to watch against.

Enthusiasm, it is true, often has, and may again produce very mischievous Effects. The Church, at the time of this Prophecy, saw one of the most memorable and fatal Instances, in the Rebellion of the *Jews* ; and the Destruction of their Temple, City, and Nation, which followed upon it. But though Enthusiasm may abuse the best and most innocent Principles in the World, or at pleasure make what Principles it pleases, and move Men by unhallowed Means, to promote the holy Kingdom of *Jesus*, as we have too many Instances of it ; yet sure I am, there is no Encouragement to it in any Part of the Christian Religion, or in any Part of these Prophecies. Here are no Directions, or the least Encouragement given to the Church, or Christians, *as Saints*, but to Patience and Perseverance, in the Faith and Hope of the Gospel, from the Protection of God. No Encouragement of Sedition or Mutiny, of Violence or Injustice, no not to their greatest Enemies, or in their greatest Dangers. The true Means and Methods of their Safety will be found of a quite different Nature. The Time and Way of the Church's Deliverance is every where represented, as appointed and directed only by the Orders of God and Christ. Angels are every where represented as the appointed Ministers to execute these Orders ; Angels are to sound the Trumpets of God's Judgments, and to pour out the Vials of God's Wrath. So that the whole Representation seems as if designed to teach

teach Christians, they were to be watchful against all manner of rash and mutinous Attempts of their own, and not run into Rebellion upon any Pretence of Religion, as the *Jews* did, and met their Ruin in it. They are directed to wait the Time God has appointed for their Deliverance ; hoping that God will, by his own Hand of Providence, execute his Designs of their Protection and Deliverance, in the most fitting Time, and in the fittest Manner, and by the most proper Means. So that, except the Wisdom and Prudence of their own Conduct, which is the Duty of all Men at all times, and is the farthest thing in the World from Enthusiasm, either in Life or Religion, the Church has no other Directions in these Prophecies, but *to stand still, and see the Salvation of God*. The whole Scheme of this Prophecy then, is so far from being an Encouragement to Enthusiasm, that it is a wise Preservative against it ; for the general Doctrine of the whole Book is this, that the Patience of the Saints is the Way to their Victory.

Upon the whole, in these Interpretations, we are not to expect Demonstrations, or such Proofs as shall be liable to no manner of Objections, or that some weak and warm Heads may not wrest these Prophecies as they do the other Scriptures, and may do any Principles whatsoever, to extravagant Designs and Actions ; it should be sufficient to satisfy us, if we find a proper and likely Sense of the Prophetic Expressions and Descriptions, suited to the manifest wise Design of the whole Prophecy ; and if these Interpretations are supported by an Application of Events in History, that are justly applicable both to the Prophetic Descriptions, and to the Series and Order of the Prophecies : If they are Events worthy a Spirit of Prophecy to reveal, and agreeable to the Spirit and Intention of this Prophecy in particular, we may, without exposing ourselves to the Charge of being over-credulous, reasonably rest satisfied with them.

Then, we may represent these Prophecies to ourselves, in that noble and useful View in which a great Author has placed them.

- “ In the *Gospel* of St. *John*, we read the Life of Christ on Earth : A Man conversing with Men, humble, poor, weak, and suffering, we behold a Sacrifice ready to be offer’d, and a Man appointed to Sorrows and Death ; but in the *Revelation* of St. *John*, we have the Gospel of Christ now raised from the
- Bouffet, Bp.
of Meaux,
Explicat. of
the Revela-
tion, *Pref.*
- d
“ Dead.

“ Dead. He speaks and acts as having conquer’d the Grave, and
“ triumph’d over Death and Hell, as enter’d into the Place of
“ his Glory; Angels, Principalities, and Powers being made subject
“ unto him, and exercising the supreme universal Power, he has
“ received from the Father over all Things in Heaven and Earth,
“ as our Saviour, for the Protection of his Church, and for the sure
“ Happiness of his faithful Servants in the End.”

SCHEME and ORDER of the Prophecies in the Book of *Revelation*.

I	INTRODUCTION, A Prophetic Vision in the Isle of <i>Patmos</i> , representing Christ, his Care of the Churches, promising a Revelation, with Cautions and Exhortations suitable to the then present State of the Church, and to the future State of the Church in After-Ages, to encourage Patience and Constancy in the Faith.	Chap. i. v. 19.	A.D. 95
	FIRST PART OF REVELATION, relating to <i>the Things that are</i> , or the then State of the Church.		
	Seven Epistles. Seven Epistles to the seven principal Churches in <i>Asia</i> , describing their <i>present State</i> , with Cautions and Exhortations suitable to it.	ii.	
	SECOND PART OF REVELATION, relating to the Things that <i>shall be hereafter</i> , or to the State of the Church in the Ages to come, after the Time of the Vision, with Cautions and Exhortations suitable to it.	iii.	
	Scene of the Visions. The Throne of God, the Consistory above, and heavenly Church, representing God's Power, Majesty, Authority, Providence, and sure Event of all his Purposes.	iv.	
	A Sealed Book, containing a Revelation of the State of the Church in After-Ages, given to the Lamb to open, or to Jesus Christ to reveal, for the Good of the Church, by St. <i>John</i> .	v.	
	Chorus of Angels and Saints; or, the whole heavenly Church sings a Psalm of Praise to the Lamb.	vi.	
	The Revelation begins by opening the sealed Book, which describes the future State of the Church in seven successive Periods.		
	SEVEN PERIODS.		
	First Period, shewing the State of the Church under the Heathen <i>Roman</i> Emperors, from about the Year 95, to about the Year 323. The Seals of the Book opened in Order.		95 323
	<i>Seven Seals.</i>		
	1. First Seal represents a white Horse, the Rider with a Crown, going forth to conquer, signifying the Kingdom of Christ, or Christian Religion prevailing against the Opposition of <i>Jews</i> and Heathen.		

	Chap	A.D.
Seal 2. Second Seal represents a red Horse, Power given to the Rider to take Peace from the Earth; signifying the first memorable Judgment on the Persecutors of Christianity, in the Destruction of the <i>Jews</i> under <i>Trajan</i> and <i>Hadrian</i> .		100 138
3. Third Seal represents a black Horse, the Rider with a Balance to measure Corn, signifying great Scarcity of Provision, near to Famine, in the Time of the <i>Antonines</i> .		138 193
4. Fourth Seal represents a pale Horse, the Name of the Rider <i>Death</i> , signifying a great Mortality and Pestilence, wherewith the Empire was punished in the Reigns of <i>Maximin</i> and <i>Valerian</i> .		193 270
5. Fifth Seal represents the Souls of the Martyrs under the Altar, their Reward and Deliverance in a short time; signifying the severe Persecution in the Reign of <i>Dioclesian</i> , with an Encouragement to Constancy, suitable to such Times of Difficulty.		270 304
6. Sixth Seal represents Earth-quakes, Sun darkened, Stars falling from Heaven; signifying great Commotions in the Empire, from <i>Maximian</i> to <i>Constantine</i> the Great, who put a Period to the Persecution of <i>Rome</i> Heathen.		304 323
Interval between the first and second Periods, represents an Angel sealing 144,000 with the Seal of the living God; signifying great Numbers forsaking the idolatrous Worship of the Heathen <i>Roman</i> Empire, and embracing the Profession of Christianity.	vii.	
Chorus of the heavenly Church blessing God for his Salvation. One of the Elders shews unto St. <i>John</i> the Happiness of those who were faithful and constant to true Religion, in the great Trial of so grievous Persecution.	v. 9.	
PERIOD II.		
Second Period reveals the State of the Church, and Providence, in the Times following the Reign of <i>Constantine</i> , during the Invasion of the Empire by the Northern Nations; the Rise and first Progress of the <i>Mahometan</i> Imposture, till the Stop put to it in the Western Empire, which reaches from about the Year 337, to the Year 750.	viii.	337 750
Seven Angels receive seven Trumpets to sound.		
Seven Trumpets.		
1. First Trumpet represents Hail and Fire mingled with Blood, cast on the Earth; signifying great Storms of War to fall on the Empire, and the Blood that was shed in the Reigns of the <i>Constantine</i> Family, and their Successors, till Things were settled under <i>Theodosius</i> .		337 379

Prophecies in the REVELATIONS.

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	Chap	A.D.
<i>Trumpet</i> 2. Second Trumpet represents a Mountain burning with Fire, cast into the Sea, whereby it became Blood ; signifying the Invasion of <i>Italy</i> by the Northern Nations, and taking the City of <i>Rome</i> by <i>Alaric</i> .		379 412
3. Third Trumpet represents a burning Star falling upon the Rivers, which became bitter ; signifying the Ravages in <i>Italy</i> , putting an End to the <i>Roman</i> Empire, and founding a Kingdom of <i>Goths</i> in <i>Italy</i> itself.		412 493
4. Fourth Trumpet represents a third Part of the Sun and Moon darkened ; signifying the Wars in <i>Italy</i> between <i>Justinian's</i> Generals and the <i>Goths</i> , whereby the Exarchate of <i>Ravenna</i> was erected, and all remaining Power and Authority of <i>Rome</i> quite suppressed.		493 568
5. Fifth Trumpet represents the bottomless Pit opened, and Locusts coming out of it ; signifying the Rise of the <i>Mohammedan</i> Religion and Empire, and the great Progress of both, till a Stop was put to them by a Contention for the Succession.	ix.	568 675
6. Sixth Trumpet represents four Angels loosed, which were bound in the River <i>Euphrates</i> ; signifying the Reunion of the divided <i>Saracen</i> Power, the Invasion of <i>Europe</i> by them, and threatening the Conquest of it, till defeated by <i>Charles Martel</i> .		635 750
PERIOD III. Third Period of the Vials reveals the State of the Church and Providence, in the Times of the last Head of <i>Roman</i> Government, represented by the Beast ; for 1260 Years, to its final Overthrow, from about the Year 756, to about the Year 2016.		756 2016
An Angel, or Nuntius, brings a little Book, the Remainder of the sealed Book opened by the Lamb, and gives it to St. <i>John</i> to eat ; signifying a farther Revelation of what was to follow in Order of Time, to the End of the World. Three general Descriptions of this Period.	x.	
1. First general Description represents the Temple measured ; Part given to the Gentiles ; two Witnesses prophesy in Sackcloth 1260 Days ; signifying the corrupt State of the Church, and the Constancy of some faithful Witnesses to the Truth, tho' under severe Persecutions during this whole Period.	xi.	
2. Second general Description represents a Woman forced to fly into the Wilderness for Safety, and protected there 1260 Days ; signifying the Persecution and Preservation of the Church during the same Period.	xii.	
3. Third general Description represents a monstrous wild Beast rising out of the Sea, with seven Heads, ten	xiii.	

	Chap	A.D.
<p>Horns, as many Crowns, and Titles of Blasphemy, who was to continue forty and two Months; signifying, that new <i>Roman</i> Power, which should use its Authority to promote idolatrous Worship, and to persecute all who would not submit to it, and should be supported by another Power like unto its own Form and Constitution, during the same Period.</p>	-	
<p><i>Chorus</i> of the Heavenly Church celebrates in an Hymn, the Happiness of those who remain faithful and constant.</p>	xiv.	
<p><i>Nuntius</i>, an Angel comes down from Heaven to declare the certain and severe Punishment of the Enemies of Truth, and pure Religion, in this Period.</p>		
<p>Seven Angels receive seven Cups full of the Wrath of God; signifying, that the Enemies of Truth and pure Religion in this Period, shall be severely punished in the <i>Course</i> of it, as well as they shall be utterly destroyed in the <i>End</i>.</p>	xv.	
<p>The Oracle gives Order to the seven Angels, to pour out their Vials or Cups.</p>	xvi.	
<p><i>Seven Vials.</i></p>		
<p>First Vial poured on the Earth; a grievous Sore on the Worshipers of the Beast, signifying the great Commotions throughout the whole Empire, under the Family of <i>Charles</i> the Great, by which that Family becomes extinct, and by which both the Empire and Crown of <i>France</i> are transferred to other Families.</p>		830 988
<p>2. Second Vial poured on the Sea, it becomes as the Blood of a dead Man; signifying the great Bloodshed of the Holy War, to recover <i>Jerusalem</i> from the <i>Saracens</i>.</p>		1040 1190
<p>3. Third Vial poured on the Rivers and Fountains; they become Blood; signifying the bloody civil Wars between the <i>Guelphs</i> and <i>Gibellines</i>, the Papal and Imperial Factions, when the Popes were driven out of <i>Italy</i> into <i>France</i>.</p>		1200 1371
<p>4. Fourth Vial poured on the Sun, which has Power given it to scorch Men; signifying the long Wars in <i>Italy</i>, <i>Germany</i>, <i>France</i>, and <i>Spain</i>, occasioned by a long Schism in the Papacy. <i>Turks</i> take <i>Constantinople</i>, and put an End to the Eastern Empire. Pestilential Diseases occasioned by intemperate Heat.</p>		1378 1530
<p>5. Fifth Vial poured on the Seat of the Beast, or his Throne; signifying the Reformation, and the Confirmation of it by the principal States of <i>Europe</i>, notwithstanding all Opposition from the Pope, and in Opposition to the Papal Authority.</p>		1560 1650

Prophecies in the REVELATIONS.

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	Chap	A.D.
6. Sixth Vial poured on the River <i>Euphrates</i> , makes way for the Kings of the East. This seems, in the Order of the Prophecies, to be yet future; but may likely mean some Invasion of the Pope's Dominions from its Eastern Boundary, or the <i>Adriatick</i> .		1670 1850
7. Seventh Vial poured on the Air, the Seat of <i>Satan's</i> Empire, describes the utter Ruin of this persecuting idolatrous <i>Roman</i> Government, or mystical <i>Babylon</i> , at the End of this Period.		1850 2016
<i>Nuntius</i> , an Angel-Interpreter, more fully explains the Character of this idolatrous persecuting Power, which should corrupt the Church, and persecute the Faithful, during this Period.	xvii.	
Another Angel sent from Heaven, to confirm the utter and lasting Destruction of this mystical <i>Babylon</i> , as a Punishment for her idolatrous Corruptions and Persecution.	xviii.	
<i>Chorus</i> of the Heavenly Church, sings the Praise of God, for his righteous Judgments.	xix.	
A Vision of Christ, leading an Army out of Heaven, strongly represents the certain Accomplishment of this Prophecy.		
PERIOD IV.		
An Angel sent from Heaven, to shut up <i>Satan</i> in the bottomless Pit, as in a secure Prison, for one thousand Years, during which Time there will be a very happy State of the Church, in Purity, Peace, and Prosperity.	xx.	
PERIOD V.		
After the thousand Years of the Church's Prosperity shall be expired, <i>Satan</i> will be loosed again for a little Season, a new Attempt will be made to revive the Corruptions of the Church, and a Spirit of Persecution, which shall end in the final Destruction of <i>Satan's</i> Power, and of <i>all the Enemies</i> of pure and true Religion.	v. 7.	
PERIOD VI.		
The general Resurrection, and final Judgment; the everlasting Destruction of the Wicked.	v. 11.	
PERIOD VII.		
The seventh Period concludes the whole Prophecy, in the Vision of new Heavens, and a new Earth, representing in strong Images, the Extent, Security, Riches, and Grandeur of the Heavenly <i>Jerusalem</i> ; signifying the consummate Happiness of the heavenly State.	xxi.	

Thus,

Thus, the Prophecies of this Revelation issue in an <i>eternal</i>	Chap	A.D.
SABBATH: <i>The sure Reward of all who shall be found faithful and constant in the true Religion of Jesus Christ.</i>	xxii.	
THE CONCLUSION confirms the Truth and Certainty of these Prophecies, warns against corrupting them, exhorts to hope the Accomplishment of them; an useful Spirit and Temper, to give good Men Consolation in all their present Afflictions, and to preserve them from the Corruptions of Religion, how prevailing soever in their own Times; which is,	v. 6.	
The useful Moral, and principal Doctrine of all these Prophecies.		

A
P A R A P H R A S E
A N D
N O T E S
O N T H E
R E V E L A T I O N of St. J O H N.

C H A P. I.

THIS Chapter is an Introduction, or Preface, to the Prophecies contained in this Book. It represents the first Vision St. *John* saw, the Manner in which this Revelation was made to him, and gives, in very lively Figures, a View of the Majesty, Glory, and Power of our Lord Jesus Christ, now in his exalted State: It teaches Christ's Care of his Church, now he is sat down at the Right-Hand of God, in very beautiful and strong Expressions, taken chiefly from the ancient Prophets; very proper to confirm the Faith and Patience of good Christians, and encourage their Perseverance, under all their Afflictions and Fears: The principal Doctrine and Design of the whole Book.

T E X T.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants Things which must shortly come to pass, and he sent and signified it by his Angel, to his Servant John.

P A R A P H R A S E.

THIS Book contains a Discovery or Revelation of many Secrets, which Christ made known concerning the present and future State of his Church in this World; and which the divine Wisdom directed should be made known, by a Revelation from himself, to his faithful Servants; containing an Account of many Things that should shortly begin to be accomplished, and which he reveal'd by his

B

Angel

2 Who bore Record of the Word of God, and of the Testimony of Jesus Christ, and of all Things that he saw

3 Blessed is he that readeth, and they that bear the Words of this Prophecy, and keep those Things which are written therein, for the Time is at hand.

4 John to the seven Churches which are in Asia, Grace be unto you, and Peace from him, which is, and which was, and which is to come, and from the seven Spirits which are before his Throne;

5 And from Jesus Christ, who is the faithful Witness,

Angel (a) to his Servant John, in the following Visions. Which Revelations 2 St. John has faithfully recorded, as they were revealed to him by Christ, even as he faithfully testified, what he had seen of Christ's Actions on Earth. And what follows is a true, and faithful Relation of what he saw in his Prophetic Visions. And they are of such Use to the faithful 3 Christian, that he will be truly blessed, who shall so read, and attend to the Words of this Prophecy, as to follow the Counsels and Instructions contained in it, who shall persevere in the Faith, Worship and Patience of the Gospel; for they are of immediate and constant Use, as they will very soon begin to be accomplished, and will be punctually fulfilled in their Order to the End of Time.

I John therefore who saw these Vi- 4 sions, and record them for the Benefit of the Church, salute the seven Churches which are in Asia, to whom I more immediately direct this Revelation, wishing them all manner of spiritual Happiness, from the eternal God, and from his holy Spirit (b); And from Jesus Christ our Sa- 5 viour and Lord, who is a faithful Wit- ness, whom God raised from the Dead,

1 (a) by his Angel. In the Style of Prophecy, from whence the Expressions of this Book are chiefly taken, every thing is called an Angel, that notifies a Message from God, or executes the Will of God. A prophetic Dream is an Angel; the Pillar of Fire that went before the Israelites, is called God's Angel. The Winds, and Flames of Fire are Angels to us, when used by God as Voices to teach us, or Rods to punish us. So that God is properly said to reveal by his Angel, what he makes known, either by Voice, by Dream, by Vision, or any other manner of true prophetic Revelation.

5. (b) from his holy Spirit. The holy Spirit, I think, is meant by the seven Spirits which are before the Throne. Seven, in the Language of Prophecy, often expresses Perfection, and may better be understood of the most perfect Spirit of God, the Author of all spiritual Blessings, than of seven Angels, as a more natural Interpretation of the Expression in Prophecy, as well as much more agreeable to the Manner of the Gospel-Blessing, from Father, Son, and Holy Ghost.

the REVELATION of St. JOHN.

3

TEXT.

ness, and the first begotten of the dead, and the Prince of the Kings of the Earth, unto him that loved us and washed us from our Sins in his own Blood,

6 *And hath made us Kings and Priests, unto God and his Father, -to him be Glory and Dominion, for ever and ever. Amen.*

7 *Behold he cometh with Clouds, and every Eye shall see him; and they also which pierced him, and all Kindreds of the Earth shall wail because of him, even so, Amen.*

8 *I am Alpha and Omega, the Beginning, and the End-*

P A R A P H R A S E.

SECT. I.

the first Fruits of our Resurrection, and thereby gave us full Evidence, and reasonable Assurance of our own Resurrection from the Dead, and has made him supreme Head over all Persons, of what Authority, Dignity, or Power soever, to whom we have the greatest Obligation, as he has so loved us, as to wash us from our Sins in his own Blood. And has sanctified us to the Service of God, consecrating us as his Church, a Kingdom of Priests, to honour God and his Father, and to give us the Privilege of a near Approach unto him; with Assurance of Acceptance and Favour: To him let the Churches ascribe Glory and Dominion, for ever and ever. *Amen.*

This Prophecy, which I now record, 7 you may observe, is agreeable to former Prophecies, concerning the Power and Majesty of Christ's Kingdom; Daniel prophesied of his coming with the *Angels of the Host of Heaven* (c) *; and *Zechariah*, That they shall look upon him whom they have pierced, and mourn †; and our Saviour himself ‡, That all the Tribes of the Earth shall mourn; for they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory. Such Manifestations then of his Glory and Power, the Christian Church had all Reason to believe and hope for. And we have the more Reason to heed, 8 and give credit to these Predictions of Prophecy, because they are, in effect,

7. (c) *Angels of the Host of Heaven.* Rabbi Suadias Gaon observes the Clouds of Heaven, they are the Angels of the Host of Heaven; this is the great Magnificence and Power, which God shall give unto the Messiah. *Vid. Pierſon* on the Creed, *Art. 7.* p. 293. and Bishop Chandler's Defence of Christianity, p. 130.

* *Dan. vii. 13.*

† *Zech. xii. 10.*

‡ *Matth. xxiv. 30.*

CHAP. I.

TEXT.

Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

SECT. 2.

9 I John, who also am your Brother and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, was in the Isle that is called Patmos, for the Word of God, and for the Testimony of Jesus Christ.

10 I was in the Spirit on the Lord's Day, and heard behind me a great Voice like the Sound of a Trumpet.

11 Saying, I am Alpha and Omega, the first and the last, and what thou seest write in a Book, and send it to the seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 And I turned to see the Voice that spake with me; and being turned, I saw seven golden Candlesticks.

PARAPHRASE.

Promises of the supreme Governour of the World; who is ever the same unchangeable Being, able to accomplish all his Purposes from the first Beginning of Time to the last Consummation of all Things.

Know then the Time and Occasion⁹ of these Revelations I received from Christ, were thus: I who am a Fellow-Sufferer with you, on account of the Gospel of Christ, was in Banishment in the Isle of *Patmos*, for my faithful Adherence to the Religion of Jesus Christ, and the Truth of his Gospel. There, on the Day distinguished in the Christian Church, by the Name of the Lord's Day, on which the Church is used to assemble for Religious Worship, the Spirit of Prophecy came upon me, in like manner as upon the antient Prophets; and the first thing I perceiv'd, was a Voice, strong and loud, as the Sound of a Trumpet, and attending to it, I heard this Voice from Heaven, or Oracle of God, distinctly saying unto me, I am *Alpha* and *Omega*,¹¹ I begin, and I finish all things, from the Creation of the World, to the End of Time, and the Consummation of Ages; regard the Revelations thou shalt receive, as coming from me; write them down to preserve them for the Use and Benefit of the Church, and send them in particular to the seven Churches which are in *Asia*, who are concerned in the present Use of them. This Voice of the Oracle called¹² me to great Attention, and made me turn to see whence this Voice might proceed; then the Spirit of Prophecy continued the Revelation in a prophetick Vision (*d*),¹² for

12. (*d*) in a prophetic Vision. The Jews accounted all Degrees of Prophecy were included in Dreams and Visions; *In istis autem duabus partibus, somnio inquam & visione,*

the REVELATION of St. JOHN.

5

TEXT.

PARAPHRASE.

SECT. 2.

for I saw as before my Eyes the following Representation: I saw seven golden Candlesticks, or a Lamp made of pure Gold, having seven Branches, like to the Lamp in the holy Place in the Temple *.

13 And in the midst of the seven Candlesticks, one like unto the Son of Man, clothed with a Garment down to the Foot, and girt about the Paps with a golden Girdle.

And as the Priests, when they dressed 13 the Lamps, stood in the midst, to light the middle, and largest of the Branches first; so I beheld a Person in the midst of this Lamp, as if trimming the Branches, not in the Appearance of an Angel, but in an Appearance of human Shape as a Man; he was dress'd in the rich Habit peculiar to the High-Priest; he wore the Robe of the Ephod, girt with the curious Girdle, of Gold, blue, and purple, and scarlet, and fine worked Linen †.

14 His Head and his Hair were white like Wool, as white as Snow, and his Eyes were as a Flame of Fire.

The Appearance of his Person was al- 14 so very glorious, somewhat like the Appearance of the Antient of Days, in Daniel ||. The upper Part of his Body, his Head, and Hair (e), were exceeding white, and of great Lustre; his Eyes had a piercing Brightness, and the lower Parts 15 shone like the finest Amber, or a refin'd and polish'd Metal, and his Voice was strong and full, like the Sound of the Sea, or some very great Water.

15 And his Feet like unto fine Brass, as if they burn'd in a Furnace, and his Voice as the Sound of many Waters.

sone, continentur omnes Prophetiæ gradus, Majemonides, More Nevochim, Part 2. C. 26. p. 293. but yet the Jews were wont to make a Vision superior to a Dream. Vide Smith's select Discourses of Prophecy, 175. So that this Book is represented as the highest Degree of prophetick Revelation.

14. (e) of great Lustre. So λευκος, which we translate white, properly signifies. Thus, Revel. xx. 11. And I saw a great white Throne; that is, a Throne with a glorious Lustre, λευκον, (candidum) hic intellige splendidum cum Majestate. Grot. in loc.

This being an Appearance of the *Schechinah*, is to be consider'd as that always was, a Representation of the Divine Presence, Majesty and Glory; therefore the Glory in which the *Schechinah* appear'd in antient Prophecy, is very properly applicable to it.

* Exod. xxv. 31.

† Exod. xxxix. 5.

|| Dan. vii. 9.

16 *And he had in his right Hand seven Stars, and out of his Mouth went a sharp two-edged Sword, and his Countenance was as the Sunshineth in his Strength.*

17 *And when I saw him, I fell at his Feet as dead, and he laid his right Hand upon me, saying unto me, Fear not. I am the first and the last.*

18 *I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and have the Keys of Hell, and of Death.*

19 *Write the Things which thou hast seen, and the Things which are, and the Things which shall be hereafter.*

I perceived farther, that this venerable 16 Person held in his right Hand, as it were, seven Stars, and a sharp two-edged Sword seem'd to go out of his Mouth, and his whole Appearance was as glorious as if I had beheld the full Lustre of the Sun at Noon-Day, when shining in its greatest Brightness.

The Sight of such a Person, with so 17 majestick Appearance, struck me with great Awe; insomuch, that, like a Man in a swoon, I lost my Senses for a time, but he raised me up, by laying his right Hand upon me, and encouraging me, as the Angel did *Daniel* *; and said unto me, Be not afraid, for though you may observe something in this Vision, of the Majesty, Power, and Authority of my everlasting Kingdom; yet observe also, this 18 Vision represents the High-Priest, and Saviour of the Church, who died to redeem it unto God, and consecrate it a peculiar People, and who now ever lives to protect and bless it; and who has all Authority, and Power in this Life, and in the separate State of departed Souls, after this Life, to save it for evermore. This I confirm as a certain Truth. Therefore lay aside your Fear, and at- 19 tend to the Design of this Vision; write down, and keep on Record what this Vision reveals concerning the State of the Church, of my Power, and Care of it, which are Things of great Concern to the Church, and regard partly the present State of the Church, and partly the several States of the Church in future Times (e). To begin then to explain the

19. (e) This Distinction of Things relating to the present State of the Church, and of Things relating to the future State of the Church, in After-Times, may direct to one Observation, concerning this Prophecy; That this first Vision should seem

the REVELATION of St. JOHN.

7

TEXT.

20 *The Mystery of the seven Stars which thou sawest in my right Hand, and the seven golden Candlesticks: The seven Stars, are the Angels of the seven Churches, and the seven Candlesticks which thou sawest, are the seven Churches.*

P A R A P H R A S E.

the Meaning of this Vision, observe what is to be understood by the mystical Representation of the seven Stars, and the seven golden Candlesticks, or Branches of the Lamp; the Stars are intended to signify the Angels, Pastors, or Bishops of the Churches; and the Candlesticks to signify the Churches themselves, consecrated to the Service of God, following the Instructions of their faithful Bishops, in Purity of Doctrine, Worship, and Manners, shining as Lights in the World, and honouring their Profession of my Gospel, and Religion, before Men.

SECT. 2.

20

C H A P. II.

C O N T E N T S.

IN this and the following Chapter, we have the Prophecies which concern'd the then present Church, or the *Things which are*, (c. i. 19.) By which the State of the seven Churches in *Asia*, at the Time of the Vision, seems to be described, in what was commendable, and deserved Encouragement; in what was faulty, and called for Reproof and Reformation. This Part of the Prophecy is design'd to shew the constant Care of Christ over the Church, both in the Punishment of Apostacy, and in the Blessings of Faithfulness, and Constancy. Each of these Epistles are then to be consider'd, as proper Directions and Encouragements, Cautions and Warnings in every State of the Church, where there are like commendable Things, to be prais'd and encourag'd, or, like Faults and Miscarriages, to be prov'd and amended; and it will represent the State of the Church in every

SECT. 3.

to relate to the present State of the Church; the following Visions, to the future State of the Church; which, I think, makes it more probable, to understand the Epistles to the Churches, as relating to the present State of the Church in the Days of the Apostle, than to understand them, as prophetick Representations, of the successive States of the Church, to the End of Time: But I enter not into the Opinions of learned Men, on that Question, proposing to set the Prophecies of this Book in a plainer Light, if I can; not to make them darker by new Disputes, than they were before.

Age,



A PARAPHRASE *and* NOTES *on*

Age, as in every Period of Time, there will be some like Things to be commended, and to be blam'd. This is a Representation of the State of the Church, most proper to the Design of the Prophecy, to encourage Faithfulness, Patience, and Perseverance, under all the Discouragements the Church might meet with; Christians were not to be discourag'd on the one hand, because all Things in the Churches were not as they ought to be; nor yet, on the other hand, were they to neglect, or overlook any Miscarriage or Imperfection, on Pretence, that the Church in this World cannot arrive at Perfection. They were to amend what was faulty, to improve what was imperfect, and to remain constant in the Purity of Christian Faith, Worship and Manners, when the Protection of Christ their Saviour promises them Victory in the End, and to crown that Victory with the glorious Reward of eternal Life.

T E X T.

P A R A P H R A S E.

UNTO the Angel of the Church of Ephesus write these things, saith he that holdeth the seven Stars in his right Hand, who walketh in the midst of the seven Golden Candlesticks *a*.

AS the Churches in *Asia* now labour under many Discouragements and great Trials of their Faith and Patience, write to them, as in my Name, these Directions and Instructions proper for their Warning and Encouragement; declare, as from the holy Spirit of Revelation, my Care of them, and Power to protect them. In particular, write after this Manner to the Church of *Ephesus*; Tho' I am in Heaven, yet I am concern'd for the Protection of my Religion on Earth, I will protect my Ministers, who are careful to enlighten the Church with the Knowledge of Truth and Righteousness, of Peace and Happiness, according to the Revelation of my Gospel; and I will give all Encouragement to the

a *Walking in the midst of the golden Candlesticks*, is an Expression taken from the Office of the Priests, in dressing the Lamps, which was to keep them always burning before the Lord. I conceive therefore, *walking*, here, may be design'd to signify not only a Care to observe, and know the true State of the Churches; but moreover, to assist and promote their Improvement in Religion, or to assist the Churches in their proper Character, as consecrated to the Service of God, that they may shine as Lights in the World, in the midst of a crooked and perverse Nation, *Phil. ii. 15*,

Churches,

the REVELATION of St. JOHN.

9

TEXT.

PARAPHRASE.

SECT. 3.

2 *I know thy Works, and thy Labour, and thy Patience, and how thou canst not bear them which are evil (b), and thou hast tried them which say, they are Apostles, and are not, and hast found them Lyars.*

3 *And hast born, and hast Patience, and for my Name's sake hast laboured, and hast not fainted (c).*

Churches, and Assistance proper to answer their Character, as Lights of the World, to adorn the Christian Religion by Purity of Doctrine, Worship, and Manners. And let the Church of *Ephesus* further know, in this solemn Manner, that in my Observation of its Behaviour, I take a particular Notice of what deserves Commendation; that it is careful to preserve good Works, that it is diligent and zealous in the Duties of Religion; that it has shewn a Patience and Constancy, as well as Diligence and Faithfulness, and expressed them in a very proper manner; not bearing those evil Persons who would have corrupted the Purity of the Church with Wickedness of Life, and examining the Doctrines of such, who would have imposed their Errors on the Pretence of Apostolical Authority, preserved the Purity of Faith and Doctrine, as well as of Life and Manners. Let them know, I observe, that these Things commendable in the Church of *Ephesus*, are very eminent; they have borne great Afflictions, they have long had Patience, and from a right Principle of Affection to my Name and Gospel, in which they have been very constant, as well as diligent, have not fainted under any Difficulties or Opposition.

(b) This Observation of the commendable Behaviour of the Church of *Ephesus*, seems to direct us to observe how acceptable in the Sight of God, the Care of the primitive Churches was, to preserve Purity, by proper Discipline, and a Zeal against Wickedness, as inconsistent with the Profession of the Gospel, as Mr. *Waple* well observes on the Place.

(c) This 3d *Versé*, as Mr. *Waple* observes, being much a Repetition of what was said in the foregoing *Versé*, seems to intimate, that the Sufferings, the Diligence, and the Patience of this Church, were very eminent and remarkable; for so a Repetition of the same Thing sometimes signifies in Scripture-Language.



4 Nevertheless, I have somewhat against thee, because thou hast left thy first Love.

5 Remember therefore from whence thou art fallen, and repent and do thy first Works, or else I will come unto thee quickly, and will remove thy Candlestick out of his Place, except thou repent.

6 But this thou hast, that thou hatest the Deeds of the Nicolaitans, which I also hate (d).

7 He that hath an Ear, let him hear what the Spirit saith to the Churches :
To

However, there are some things in the Behaviour of this Church that deserve Reproof and Censure, notwithstanding all that is commendable in it.

Tell them, in my Name, you have suffer'd your former Affection to abate and cool ; your Affections for the Institutions of the Gospel, your Charity for each other as Brethren, and Members of the true Church of the living God, are not so warm and lively as once they were.

Take notice then of this Declension of thy Love, as a Miscarriage that calls for Repentance and Reformation ; this can only consist in regaining your former Warmth of Affection, so as to excite you to your former eminent Acts of Love and Charity : If you neglect this Warning and Advice, if you will not repent and do your first Works, I will soon punish your Negligence and Disobedience, by depriving you of those Privileges of the true Church, for which you are losing your Esteem and Affection. Yet still there is this encouraging in you, that tho' your Love and Affection are cooler than they were, yet you highly disapprove and warmly condemn the idolatrous Liberties, and unclean Practices of the Nicolaitans, which I also highly disapprove and condemn. Let him therefore who is disposed to receive useful Instruction, attentively consider what the Spirit of Wisdom and Prophecy reveals to the

(d) However Antiquity differs concerning the Original of the Sect of Nicolaitans, it sufficiently agrees as to the Libertine Principles, and impure Practices, they taught, used, and defended. Inasmuch, that they allowed Lewdness; and Adulteries; as well as idolatrous Sacrifices, by placing them among Things indifferent, and pleaded in Justification of their own Liberty, in the Use of both. And thus it seems to be explained in this very Chapter, v. 14. *teaching to eat Things sacrificed to Idols, and to commit Fornication.*

Church,

the REVELATION of St. JOHN.

II

TEXT.

PARAPHRASE.

SECT. 3.

*To him that overcometh
will I give to eat of the
Tree of Life, which is in
the Midst of the Paradise
of God.*

Church, and let him be encouraged to Faithfulness, Perseverance and Constancy in the Christian Religion, being assured, that whosoever shall fight this good Fight as to overcome the Enemies of Truth and Righteousness, so as not to be turned back from the holy Commandment, by the Temptation of an evil World, shall enjoy a State of full Perfection and Happiness in eternal Life, as the first Parents of human Race would have continued in the Happiness of their Paradisaical State, if they had not lost the Privilege of the Tree of Life, being overcome by the Temptation of eating the forbidden Fruit.

*8 And unto the Angel of
the Church in Smyrna,
write, These Things saith
the first, and the last, which
was dead, and is alive.*

Write also another Epistle to the 8 Church in *Smyrna*, and give it to understand these Things, as a Revelation from a most powerful and affectionate Saviour, from him who was before all Things, and of whose Kingdom, and Power, there shall be no End. As my Obedience to Death shewed how One dearly beloved of God might be afflicted in this Life; and as my Death has obtained eternal Redemption for my People, and the new Covenant confirmed by it has called them to the Hope of everlasting Salvation, so I am also raised from the dead, and live for ever, and have enter'd into the Glory, the Reward of my Sufferings, which may greatly encourage and support all who shall be Partakers with me, in suffering for Righteousness sake, that they shall also be Partakers with me in Glory.

*9 I know thy Works, and
Tribulation, and Poverty,
(but thou art rich) and I
know the Blasphemy of them
which*

Let them know, I am not unacquaint-9 ed with their true State and Condition; I know their painful Diligence in the good Works of Religion, and the many

which say they are Jews and are not, but are the Synagogue of Satan.

Troubles they meet with on account of it ; and, in particular, their low and poor Condition, as to the Riches of this World ; tho' they have reason to account themselves rich, as they abound in good Works, and enjoy the Favour of God, with the Hopes of the true Religion ; let them further understand, I am sensible of the Opposition they meet with, from a Party which boasts in the Privileges of the true Church, but whose Pretences are false and blasphemous ; who are so far from being the true Church of God, that they are a Synagogue of Satan, by promoting Error, Superstition and Wickedness, the very Things wherein the Kingdom of Satan consists. Direct them, ¹⁰ that they fear none of these Sufferings, which such evil Persons may inflict upon them ; tho' God, for the Trial of their Faith and Patience, may permit them to be cast into Prison, and they may have great Trouble for some considerable time, yet exhort them to be faithful even unto Death, if their Trial should reach to the Danger of their Lives, as well as of their Liberty ; assuring them, that their Faithfulness shall finally be rewarded, with a Crown of infinitely more Value than the corruptible Crowns Men have in so high Esteem here, even with a State of Perfection, Happiness, and Glory, for ever.

¹⁰ *Fear none of those Things which thou shalt suffer : behold the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have Tribulation (f) ten Days : be thou faithful unto Death, and I will give thee a Crown of Life.*

(f) *Ten Days*, I conceive, is not to be understood literally ; a short Time of Affliction indeed ! hardly agreeable to a Description of that Tribulation this Prophecy seems to prepare the Church for. In Scripture-Language, *Ten Times*, is many Times, *Gen.* xxxi. 7, 41. *Ten Women*, are many Women ; *Levit.* xxvi. 26. *Ten Sons*, are many Sons ; *1 Sam.* i. 8. *Ten Men*, are many Men ; *Eccles.* vii. 9. And, in common Speech, *Ten* signifies many ; as Mr. *Daubuz* has observed in several Passages of *Plautus*. *Symbolical Dict.* p. 96.

Let

the REVELATION of St. JOHN.

13

TEXT.

11 *He that hath an Ear, let him hear what the Spirit saith unto the Churches; He that overcometh, shall not be hurt of the second Death.*

12 *And to the Angel of the Church in Pergamos, write, These Things saith he which hath the sharp Sword with two Edges.*

13 *I know thy Works, and where thou dwellest, even where Satan's Seat is, and thou holdest fast my Name, and hast not denied my Faith, even in those Days wherein Antipas was slain among you, where Satan dwelleth.*

PARAPHRASE.

SECT. 3.

Let then every Man attentively consider, what the Spirit of Wisdom and Revelation hereby teaches the Church, and be encouraged to Faithfulness and Constancy, in the Profession and Practice of true Christianity; for whoever shall thus overcome the Temptations of the World, shall not be hurt by the Death of his Soul in the World to come; but shall be delivered from the Punishment of the Wicked and Faithless, when they shall be doom'd to everlasting Destruction.

Send also an Epistle to the Bishop of the Church in *Pergamos*; let them know, these Instructions and Admonitions come from their Saviour; who, tho' he has a constant Care of the Churches, and their Ministers, yet was represented in the Vision you saw, c. i. 16. with a sharp Sword going out of his Mouth, to acquaint them, the Power of the Sword is an essential Right of my Government; that I shall be as ready to punish Apostates, and Enemies of my Kingdom, as I am ready to protect and bless my People, in their Perseverance and Constancy, according to those Rules I have settled, and declared in my Word.

Let them know, I consider what is commendable in them, every Circumstance that makes their Patience and Constancy more eminent; I consider their good Works, and I consider also, the Temptations of the Place where they live, where the Powers of Darkness and Corruption have a numerous and powerful Party. Yet, in this Time of severe Trial, when the evil Spirit of Persecution prevailed, to put a faithful Servant of my Gospel to death in their City; so great was the Power of Satan among them:

I

yet

A PARAPHRASE and NOTES on

TEXT.

PARAPHRASE.

14 *But I have a few Things against thee, because thou hast there them that hold the Doctrine of Balaam, who taught Balac to cast a Stumbling-block before the Children of Israel, to eat Things sacrificed to Idols, and to commit Fornication.*

15 *So hast thou also them that hold the Doctrine of the Nicolaitans, which Thing I hate.*

16 *Repent, or else I will come unto thee quickly, and will fight against them with the Sword of my Mouth (g).*

yet they could not be prevailed upon to deny my Name and Religion.

Notwithstanding this exemplary Con- 14
stancy, let them also understand, there are some things that deserve Reproof, and require Reformation; they have some among them who have fallen into the prevailing Corruptions. As the wicked Advice of *Balaam* prevailed upon the Children of *Israel* to commit Fornication with the Daughters of *Moab*, and so to join with them in their Idolatry; which Trespass was punished by a Plague among the Congregation of the Lord *: So there are some in the Church of *Pergamos*, who give into the Corruption of eating Things sacrificed to Idols, and allow themselves to commit Fornication. There are some 15
who go so far as to justify those Miscarriages, by receiving the Principles of the *Nicolaitans*, which I greatly disapprove, as most inconsistent with the Purity of the Christian Faith and Religion, as revealed and taught in my Gospel.

Charge them therefore to repent of 16
these Miscarriages, and to return to the Christian Purity of Doctrine and Manners, by a thorough Reformation; otherwise, as these Sins were punished, in former Example, by a Plague, I also will very soon punish them, in such manner as shall shew my high Displeasure at so great Miscarriages in my Church (g).

(g) *I will fight against them with the Sword of my Mouth*, is, I think, an Allusion to the Sword, one of the Ensigns of Magistracy and Government, to express the *Jus Gladii*, or the Power of the Sword, in the Execution of Justice, and Punishments. But as the Word of God is the Measure by which he proceeds, in Punishment and Protection, this being the Declaration of his Mind and Will, the Power of the Sword, in the Execution of Justice, is ever to be considered, as used agreeably to such Measures as the Word of God has declared, according to the Promises and Threatnings contained in his Revelation, or the Word that goeth out of his Mouth.

* *Numb. xxv. 1, 2. xxxi. 16.*

the REVELATION of St. JOHN.

15

TEXT.

17 *He that hath an Ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the hidden Manna (b), and will give him a white Stone, and in the Stone a new Name written, which no Man knoweth, saving he that receiveth it.*

18 *And to the Angel of the Church in Thyatira, write, These Things saith the Son of God, who hath his Eyes like unto a Flame of Fire, and his Feet are like fine Brass.*

PARAPHRASE.

SECT. 3.

Let all who are disposed to receive useful Instruction, carefully attend to these Encouragements and Warnings given by the Spirit of Prophecy. He who, from these Encouragements, shall overcome the Temptations of the World, shall receive an abundant Reward; I will bestow upon him all the Rewards meant by the Spiritual Manna, the true Bread of God, which came down from Heaven*; and I will give him a Stone, with an Inscription on it, not as a Ticket or Warrant, to receive such small Rewards as are usually given to those who obtain a Victory in the public Games, or Assemblies; but such as shall be a Warrant to receive so great a Reward, that none can rightly comprehend the Value of, but such who shall be possess'd of it; and know, in Experience, how great Privileges, Grace, Favour, and Happiness it entitles them to, in the Inheritance of the new Jerusalem.

Write also to the Bishop and Church of Thyatira, as from me, who, tho' I was a Man, by my natural Descent from the Family of David, yet am also truly the Son of God, and was declared to be so by the Power of the Spirit, who discern all the Secrets of Mens Hearts, how conceal'd soever they may be, whose Ways will be found glorious, in Purity and upright Judgment, who exercise Loving-Kindness, Judgment and Righteousness, in the Earth†.

(b) *The hidden Manna* may refer to the Words of Christ, *John vi. 51. I am the living Bread which cometh down from Heaven: if any Man eat of this Bread, he shall live for ever.* A much greater Instance of God's Favour and Grace, than feeding the Israelites with Manna from Heaven.

* *John vi.*

† *Jer. ix. 24.*



19 *I know thy Works, and Charity, and Service, and Faith, and thy Patience, and thy Works; and the last to be more than the first.*

I observe, and commend thy good Behaviour in many Things; all thy good Works are remembred by me, which are done in my Service, out of love to me, my Name and my Gospel; as I approve thy Faith, Patience, and Constancy, in Times of Temptation and Affliction, so I am pleased to find your Affection and Zeal in my Service improving, that after a long Time of Patience, your Faith, Affection and Constancy, appear more eminent than at the first.

20 *Notwithstanding, I have a few Things against thee, because thou suffereſt that Woman Jezebel, which calleth herself a Prophetess, to teach, and to seduce my Servants to commit Fornication, and to eat Things sacrificed unto Idols.*

Yet, observe, there are some Things in your Conduct I take notice of, which deserve Blame, and call for Reformation: You give too much Allowance and Countenance to some evil Persons, who, like that wicked Woman *Jezebel*, who defiled *Israel* with her idolatrous and lewd Practices, set themselves to teach, and, on wicked Pretences, to Prophecy and Revelation, to seduce my Servants to commit Fornication, and to eat Things sacrificed to Idols, both which are contrary to the Truth and Purity of the Doctrine and Worship of my Gospel.

21 *And I gave her Space to repent of her Fornication, and she repented not.*

Tho' I have given these Persons a long Time to consider the Evil of their Behaviour, and to reform it, yet they are so corrupt in their Minds, that they still remain impenitent and obstinate, and give no Signs or Hopes of Amendment.

22 *Behold, I will cast her into a Bed, and them that commit Adultery with her into great Tribulation, except they repent of their Deeds.*

Know then, I will take a Time severely to punish these Persons for their evil Principles and wicked Practices; and this Punishment shall reach all who are Partakers with them in their Wickedness, as well as themselves; instead of Ease and Pleasure, they shall have Sorrow and Tribulation; and this Threatning shall be accomplished, as surely as the Punishment

the REVELATION of St. JOHN.

17

TEXT.

PARAPHRASE.

SECT. 3.

23 *And I will kill her Children with Death; and all the Churches shall know, that I am he which searcheth the Reins and Hearts, and will give unto every one of you according to your Works.*

24 *But unto you I say, and unto the rest in Thyatira, as many as have not this Doctrine, and which have not known the Depths of Satan, (as they speak) I will put upon you none other Burthen.*

25 *But that which you have already, hold fast till I come.*

ment was, which the Prophet *Elijah* denounced in the Name of the Lord against *Jezebel* *, except they repent of their evil Deeds, and forsake them.

Let them know, the Punishment of these 23 false Teachers, and their Followers, shall be so great, and so remarkable, that the Churches shall observe a divine Power in it, and learn to respect and honour the Administration of my Government, who, as I know the Secrets of Mens Hearts, and most conceal'd Principles of Action, so I exercise Judgment, in giving to every Man according to his Works.

But, as many have kept themselves from 24 these evil Doctrines, which the deceiving Spirits have been so industrious to propagate; and which, tho' they boast in them as deep Knowledge and Wisdom, are indeed the deep Arts of Deceit and Error in the Kingdom of Satan, to bring in all sort of Corruption, by teaching to account Things unlawful and sinful, as indifferent and innocent: Let all who have kept themselves from these Pollutions, be assured, my Gospel shall impose no new Burthen upon them, nor lay any new Restraints, as these false Teachers would insinuate; but only confirm the Laws of Truth, Righteousness and Goodness, to make them free from Sin, the truest and most valuable Freedom and Liberty. Let them be careful to hold 25 fast to the End, the Doctrines and Precepts they have already received from my Gospel, as necessary to true Religion, and to please God, and no other Things that can affect their real Liberty shall be imposed upon them.

1 Kings xxi. 23.

D

To

TEXT.

PARAPHRASE.



26 *And he that overcometh, and keepeth my Works unto the End, to him will I give Power over the Nations.*

27 *(And he shall rule them with a Rod of Iron : as the Vessels of a Potter shall they be broken to shivers ;) even as I received of my Father.*

28 *And I will give him the Morning-Star.*

To encourage them further in their faithful Constancy, acquaint them in my Name, if they overcome these Temptations, and keep the Faith and holy Commandment of my Gospel, so as to persevere unto the End, in Truth and Righteousness, I will make good the Promise made to the Church in Prophecy, that it shall prevail against the Superstition of the Heathen World, whether maintain'd by the Heathen Nations themselves, or introduced by others into the Christian Church. For Truth and Righteousness shall prevail against Error, and Wickedness; the Church shall have a Power, by my Protection, like that I received from my Father *; however obstinate any may be, in opposition to Truth and Purity, my Power shall break their Obstinacy, and give Success to a faithful Defence of my Gospel, against all the idolatrous and immoral Principles of the Heathen Nations (i). I will yet further reward the Constancy of my faithful Servants; I will give them so clear Understanding in the Privileges, Promises, and Blessings of my Gospel, as if a Day-Star arose in their Hearts †; they shall see with great Clearness, as by a bright Light, the great Encouragement and Certainty of their Reward, and rejoice in hope that the End of their Warfare shall be Victory, and their Victory shall be crowned with a glorious Reward; for they themselves shall shine as

(i) The Kingdom of Christ, and his Power over the Nations, signify the Success of his Gospel, and of the true Religion revealed and instituted by him, in Opposition to the Errors, Idolatry, and Wickedness which had corrupted the Heathen World.

* Psalm ii. 8, 9. † 2 Pet. i. 19.

the REVELATION of St. JOHN.

19

TEXT.

PARAPHRASE.

SECT. 3.

29 He that bath an Ear,
let him hear what the Spirit
saith unto the Churches.

the Brightness of the Firmament, and as Stars, for ever and ever *. Let every one who is disposed to receive useful Instruction, attend to these Directions, which the Spirit of Revelation and Prophecy designs to teach the Churches.

CHAP. III.

TEXT.

PARAPHRASE.

1 AND unto the Angel of the Church in Sardis, write, These Things saith he that bath the seven Spirits of God, and the seven Stars; I know thy Works, that thou hast a Name that thou livest, and art dead.

2 Be watchful, and strengthen the Things that remain, that are ready to die; for I have not found thy Works perfect before God.

WRITE also an Epistle to the Bishop of the Church in Sardis, to let the Church know, as from me, who have all spiritual Gifts in my Power and Disposal, and the Bishops and Pastors of the Churches under my Care and Protection, that I know their Behaviour and their State; I know, that tho' they make a fair Profession of the Christian Faith, yet they have very much lost the Life and Influence of true Religion; tho' they keep up a Reputation among Men, they have lost it in the Sight of God, who regards the Heart and inward Temper. Exhort them therefore, that they carefully watch over themselves; and, in especial manner, to confirm those good Principles and Dispositions, which are grown so weak as to be near extinguished: for even the good Things, which still in part remain among them, are very defective, and want much of that Perfection, which true Religion and my Gospel require, to make them acceptable in the Sight of God.

What sin
to lose
the inner
the gift
and to be
Reputable

* Dan. xii. 3.

3 Remember therefore,
how thou hast received, and
heard, and hold fast, and
repent. If therefore thou
shalt not watch, I will come
on thee, as a Thief, and
thou shalt not know what
Hour I will come upon thee.

4 Thou hast a few Names,
even in Sardis, which have
not defiled their Garments,
and they shall walk with me
in white; for they are wor-
thy.

5 He that overcometh,
the same shall be clothed in
white Raiment; and I will
not blot out his Name out
of the Book of Life: but I
will

Direct them, that they seriously call to 3
Remembrance what Doctrines they re-
ceived, when my Gospel was first deli-
vered unto them, that they may closely
adhere to the Rule of Faith, Worship,
and Life, they were then taught; when
they compare their present Temper and
Actions, with the Purity of that Rule,
let them observe wherein they have de-
parted from it, that they may be con-
cerned for their Miscarriage, and sincerely
careful to amend it. For if they disre-
gard this Direction, they are to expect
some sudden and unforeseen Judgment,
which shall come upon them at unawares,
as a Thief is used to surprize an House
in the Night. But let them also know, 4
for their Encouragement, tho' this is the
bad State of the greater Part of their
Church, it is not of all; there are a few
who have preserved themselves from the
common Corruption, who have kept their
Purity, and acted truly agreeable to their
Christian Profession; let them know, I
account them worthy of great Honour
and Happiness, and I will confer distin-
guishing Marks of Honour and Favour
upon them (a). Let them understand, 5
that this Honour and Favour shall be
shewn to every one, who, by Perseve-
rance in Faith and Purity, shall over-
come the Temptations of this evil World;
his Name shall remain secure in the Re-

(a) White or shining Garments were Marks of Favour and Honour; under the Law, they were the Garments of the Priests, and worn in the Courts of Princes. Thus Pharaoh honour'd Joseph, by arraying him in Vestures of fine Linnen, as well as putting a Gold Chain about his Neck, Gen. xli. 42. A white Garment is also an Emblem of Purity, and therefore interpreted in this Prophecy, (Rev. xix. 8.) of the Righteousness of Saints, as well as a Mark of Honour: Whence we see the Propriety of this Emblem, of white or shining Garments, to express the peculiar Honour and Favour God would shew to them who remain'd constant and faithful in the Purity of the Christian Faith, Worship and Life.

gister

the REVELATION of St. JOHN.

21

TEXT.

will confefs his Name before my Father, and before his Angels.

6 He that hath an Ear, let him hear what the Spirit faith unto the Churches.

7 And to the Angel in the Church in Philadelphia, write, These Things faith he that is holy, he that is true, he that hath the Key of David, he that openeth, and no Man shutteth; and shutteth, and no Man openeth.

P A R A P H R A S E.

SECT. 3.

gifter of those who are entitled to the Promise of eternal Life (b) : I will myself own them to be my Disciples, and acknowledge them true Members of my Church, in the Presence of my Father, and his holy Angels, at the Day of final Judgment, which shall confirm to them the Inheritance of everlasting Glory and Happiness. And let every one who is sincerely concerned to improve by these useful Instructions, carefully meditate on these Directions which the Spirit of Prophecy here sends to the Churches.

Write likewise to the Church of Philadelphia, as from me, who am that Holy One, whom the Father hath anointed with the Holy Ghost, and with Power, to the holy Office of Mediator between God and Men, whose Doctrines and Promises are all true and faithful, who have received all Power and Authority in my spiritual Kingdom, as the promised Son of David ; so that none can exclude from the Privileges of the Kingdom of Heaven, those whom I shall receive into them : and none can bestow them upon those to whom I shall, by my Word, and Judgment agreeable to it, deny them.

(b) This Book of Life, is an Allusion to some Book or Register, in which Persons Names were inrolled, and by which they had a Claim to certain Privileges. I think it is not material, whether it refer to the Registers in which the Genealogies of the Priests were kept, in which, if a Man was not registred, he was rejected, as not belonging to the Family of Priests ; or whether it refer to the common Registers, in which the Names of free Citizens were used to be inrolled, and by which they were to prove their Right to the Privileges of free Citizens : for either will sufficiently explain the Meaning of the Expression. And they who are written in the Lamb's Book of Life, as it is called, Rev. xxi. 27. are sometimes represented as Priests, sometimes as Fellow-Citizens with the Saints, and Heirs of the Kingdom of Heaven. The general Meaning is, They shall have a sure Evidence on Record, of their Right to all the Privileges and Blessings of the true Christian Church, included in the Promise of eternal Life.

Let

CHAP.

TEXT.

PARAPHRASE.

III.

8 I know thy Works; behold I have set before thee an open Door, and no Man can shut it; for thou hast a little Strength, and hast kept my Word, and hast not denied my Name.

9 Behold, I will make them of the Synagogue of Satan, (which say they are Jews, and are not, but do lye;) behold, I will make them to come and worship before thy Feet, and to know that I have loved thee.

10 Because thou hast kept the Word of my Patience, I also will keep thee from

Let them understand, I know their State⁸ and Condition; I have given them a great Opportunity of propagating my Gospel, and of improving themselves in Holiness and Comfort, the true Blessings of it, nor shall it be taken from them: but as they have been faithful to my Religion, tho' in a weak State of worldly Power, Greatness and Riches (c), and have not given up my Authority, or the Obligation of my Doctrines, to any of the prevailing Corruptions.

I will therefore powerfully protect⁹ them against all those evil Persons, who boast themselves to be the true People and Church of God; but, by promoting the Cause of Error and Wickedness, prove themselves, by sure Marks, to be in the Party of Satan: insomuch, that I will make those very Persons, by whom they are now opposed and despised, to submit themselves to them, and honour them, as convinced that I favour them with particular Marks of my Affection. And I will cause them, as Disciples, to sit down at their Feet, to learn the Truth from their Instructions (d). And¹⁰ encourage them with this Hope, that as they have hitherto faithfully followed my Directions to Patience and Constancy, in

Waple on the Place.

(c) 'By Strength here cannot be understood (says Mr. Waple) inward and spiritual Strength, or Zeal and Courage to propagate the Truth; for that was great in them, and they have an high Character and Commendation given them for it by our Saviour: It means, that outward human Strength, in which the Might of the World consists, 1 Cor. i. 27.' It seems a Commendation of their Zeal and Courage, that without Countenance and Protection, and in an afflicted Condition, they should yet shew so much Faithfulness and Constancy.

(d) Some Interpreters understand this Expression, *to worship before thy Feet*, to denote Submission and Respect, instead of Opposition and Contempt: Others, that it is an Allusion to the Jewish Custom, of Disciples sitting at the Feet of their Teachers, to hear their Instructions: I thought it therefore not improper to mention both in the Paraphrase.

their

the REVELATION of St. JOHN.

23

TEXT.

from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth.

11 *Behold, I come quickly, hold fast that which thou hast, that no Man take thy Crown.*

12 *Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is New-Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new Name.*

PARAPHRASE.

SECT. 3.

their present Trials, I will give them further gracious Assistance to persevere in greater Temptations, and more general Trials. When Christians every where shall have the Sincerity of their Faith and their Constancy put to a new Trial, theirs shall be approved and found sincere, even at that time, when many shall fall from their Constancy, and forfeit the Blessings of true Religion (e).

Exhort them to continue in their good State and Constancy, whatever Trials they may still meet with, for they will shortly meet with other Trials; let them be careful, lest by yielding to any new Temptations, they lose their Hope, and their Reward at last.

For he that endureth to the End, and so shall overcome, has a glorious Reward prepared for him: He shall have an high Degree of Honour in the Presence of God, which he shall securely enjoy, without Fear of losing it: He shall enjoy the Glory of God, in the true heavenly Church; and he shall be made a Partaker of my own Glory, in the Perfection and full Happiness of the heavenly State (f).

(e) This Hour of Temptation, which shall come upon all the World, seems to relate to the Persecution under Trajan; which was greater and more extensive than the preceding Persecutions, either under Nero or Domitian.

(f) *I will write upon him the Name of my God, &c.* is an Allusion to Inscriptions usual on Pillars, which sometimes expressed the Privileges granted to Cities; sometimes the Names of Benefactors, in memory of Privileges granted: The general Meaning is, to shew the great Privileges and Happiness of the faithful Members of the Church, in the constant Favour of God. Thus the Happiness of the Church is expressed in antient Prophecy, the Name of the City from that Day shall be, *The Lord is there*, Ezek. xlviii. 35. *And they shall call them, the holy People, the Redeemed of the Lord*, Isaiah lxii. 12. This Promise may well signify, that they who are faithful to God and Christ, to the End of this Life, shall enjoy all the Happiness of the Church, in the heavenly State of Perfection and Glory. How great an Encouragement to preserve the Purity of Christian Faith and Worship, against all Corruption, and to promote a Reformation, wherever it is corrupted?

13 *He that hath an Ear,
let him hear what the Spirit
saith unto the Churches.*

Let every one who is desirous to learn ¹³ the useful Instruction of this Encouragement to Patience and Perseverance, diligently attend to what the Spirit of Prophecy teaches the Churches, and directs them to observe in this Epistle.

14 *And unto the Angel
of the Church of the Lao-
diceans, write, These Things
saith the Amen, the faith-
ful and true Witness, the
Beginning of the Creation of
God.*

Finally, direct also an Epistle to the ¹⁴ Bishop of the Church of the *Laodiceans*, as from their Saviour, whose Character is the Truth itself, whose Word may be fully relied upon in all Things, and what he bears Witness to is faithful and true, and shall surely be performed, and who is able to accomplish every Thing he promises, as he was the Author of the whole Creation, and has supreme Dominion over every Creature. Acquaint them, ¹⁵ I know their Temper, how indifferent they are in the Cause of Religion; they make some Pretences to it, but with no sincere or affectionate Zeal.

15 *I know thy Works,
that thou art neither cold
nor hot; I would thou wert
cold or hot.*

Let them know from me, such Indif- ¹⁶ ference in Religion is highly disagreeable to me, as lukewarm Water to the Stomach; and if they continue in this bad State, I shall surely reject and cast them off, as the Stomach rejects what is greatly disagreeable to it (g). Shew them their ¹⁷ present Duty, now they are so much mistaken in themselves; now they imagine themselves to be in so good a State as to want nothing; acquaint them, that indeed they are in want of all Things truly

16 *So then because thou
art lukewarm, and neither
cold nor hot, I will spue
thee out of my Mouth.*

17 *Because thou sayest I
am rich, and increased with
Goods, and have need of
nothing, and knowest not
that thou art wretched, and
miserable, and poor, and
blind, and naked.*

(g) *I would thou wert cold or hot*, may be understood as an Expression of great Dislike, not as a proper Wish or Expression of what Men really desire; tho', on some Accounts, even no Profession of Religion is preferable to an unsincere and un-affecting Profession of Religion. This dishonours the Profession of Religion, which the other does not; and Men are more likely to be brought to a Sense of Religion, when yet they have none, than when they satisfy themselves with a Form of Religion, without the Power; which seems to be the Temper Christ condemns in this Church.

the REVELATION of St. JOHN.

25

TEXT.

PARAPHRASE.

SECT. 3.

18 *I counsel thee to buy of me Gold tried in the Fire, that thou mayst be rich, and white Raiment, that thou mayst be clothed, and that the Shame of thy Nakedness do not appear; and anoint thine Eyes with Eye-Salve, that thou mayst see.*

19 *As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

20 *Behold, I stand at the Door and knock; if any Man hear my Voice, and open the Door, I will come in to him, and sup with him, and he with him.*

21 *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.*

good. They are in a wretched and miserable State, as they are poor in the Fruits of Righteousness, ignorant of the true Perfection of Religion, destitute of the Righteousness which is of God by Faith to forgive and cover their Sins, and of the Image of God to adorn their Souls. Exhort them, that they be more zealous 18 and careful to obtain the true Riches, that they may be rich before God in good Works, that the Righteousness of God by Faith may cover their Sins, and the Sanctification of his Spirit adorn their Souls; and, by a true Understanding in the Nature and Perfection of Religion, they may see what they are to hope for, and to aim at. Then they will under- 19 stand the Wisdom of Providence, even in their Afflictions and Trials; they will then observe a kind Design in them, and improve them as an wholesome Discipline of Warning, Correction and Amendment.

Direct them to consider this present 20 Warning, as a proper Opportunity of Improvement; which, if they shall mind, and faithfully comply with, as my Church and People ought to do, they shall enjoy the Comfort and Blessing of my Presence and Favour; then their Reward shall be great in the End. For he that shall over- 21 come his Temptations, shall as surely have all his Sufferings rewarded, by a Portion in the Happiness and Glory of my Kingdom, as my Sufferings have been rewarded, according to God's Promise, with supreme Dominion, and universal Authority over all Things in Heaven and in Earth.

CHAP.
III.

TEXT.

22 *He that hath an Ear,
let him hear what the Spirit
saith unto the Churches.*

PARAPHRASE.

And let every one who is well-dispos'd 22
to know his Duty and his Happiness,
carefully mind, and faithfully attend to
these Instructions, which by the Spirit of
Revelation and Prophecy, I send unto the
Churches.

C H A P. IV.

C O N T E N T S.

THE former Vision which St. John saw, contained in the foregoing Chapters, represented the State of the Church, as I apprehend, at the Time of the Vision, or in the Words of the Oracle, *The Things that are*, (c. i. 19.) and gave suitable Directions to the Churches, to encourage their Faith and Patience, and exhort their Constancy and Perseverance. Now St. John records a second Vision, in which the Oracle revealed to him, *the Things which shall be hereafter*, (c. i. 19.) or the Things which were to come to pass, in successive Order, from the Time of the Vision, till the Mystery of God should be finished. In order to raise the greater Attention of the Church, and to represent the certain Event, and great Concern, of the Things revealed in this Vision, God himself is represented as seated on his heavenly Throne, in the midst of his Angels and Saints, and the whole general Assembly of the heavenly Church; in which the glorious Majesty and almighty Power of God, his Faithfulness to his Covenant and Promise, in the Care of his Churches, and Favour to them, are described in very lively and beautiful Images; together with the high Regard the Churches ought always to have, for the Councils, Designs, and Orders of Providence, declared and published in so solemn Manner, in the general Assembly of Heaven, or, in the Language of the Jewish Doctors, in the Consistory above, as Maimonides expresses it, *Non facit Deus quicquam, donec illud intuitus fuerit in Familia superiori*; or, in another Expression, *Ipse & Domus Judicii ejus*; as if it was an Order or Decree published and registred in the supreme Consistory of Heaven. A very proper and useful Preface to the several Revelations of the following Visions.

Majemon.
More Nevo-
chim, P. r.
2. l. 6. p. 200,
201.

TEXT.

PARAPHRASE.

1 **A**FTER this I looked, and behold a Door was opened in Heaven: and the first Voice which I heard was as it were of a Trumpet talking with me, which said, Come up hither, and I will shew thee Things which must be hereafter.

2 And immediately I was in the Spirit: and behold, a Throne was set in Heaven, and one sat upon the Throne*.

3 And he that sat, was to look upon like a Jasper and a Sardine-Stone: and there was a Rainbow round about the Throne, in sight like unto an Emerald.

AFTER I had seen the foregoing Vision, and writ down the Directions I was ordered to send to the seven Churches, a new Vision was represented to me, of another kind; I perceived a Part of the Heavens opened, through which, as through a Door, I could behold what was done therein: And the first Thing I perceived, was a strong and loud Voice, like the Sound of a Trumpet (a). This Voice called upon me, saying, Come up hither, and the Orders and Decrees of Providence in After-Times shall be revealed unto thee. Immediately upon this, the Spirit of Prophecy came upon me, and I had the following prophetic Vision, strongly and distinctly represented to me, as before mine Eyes (b). The Vision I saw was like that of *Ezekiel*, when he saw the Appearance of the Likeness of the Glory of the Lord; for I beheld, as if a Throne was set up, and placed in Heaven, and I beheld a Person as sitting up the Throne (c).

The Person who appeared to sit on the 3 Throne, made a very majestic and glorious Appearance, with a Lustre that may be expressed to common Conception, by the precious Stones which the greatest Princes of this World were wont to use

(a) This may probably allude to the Custom of the Jewish Church, that upon opening the Gates of the Temple, the Priests sounded their Trumpets, to call the Levites, and stationary Men, to their Attendance.

(b) We have before observed, that a Vision was accounted the highest, and most perfect Kind of prophetick Revelation, on *Chap. i. 12.*

(c) This Representation of the Throne of God is very agreeable to several Descriptions of the antient Prophets, as *Isa. vi. 1, 2, 3. Ezek. i. 26. x. 1. Dan. vii. 9.*

* *Ezek. i.*



A PARAPHRASE and NOTES on TEXT.

PARAPHRASE.

4 And round about the Throne were four and twenty Seats, and upon the Seats I saw four and twenty Elders sitting, clothed in white Raiment, and they had on their Heads Crowns of Gold.

as their Ornaments, when they appeared in their highest Grandeur and Magnificence. There was moreover in this Representation, a Rainbow of a very beautiful Colour, round about the Throne; so that I beheld a Representation, expressive of God's Glory, Majesty, Authority, Power, and Faithfulness to his Covenant and Promise (d). Round about this Throne, on every Side, at some Distance from it, were placed Seats for twenty four Persons, and twenty four Elders, or Persons appearing with the Habits and Dignity of Magistrates and chief Ministers, were seated upon them, so as to encompass the Throne; they wore white and shining Garments, proper to Persons of high Dignity and Honour; and as Persons of chief Distinction in the Courts of the greatest Princes: they wore also Crowns or Coronets of Gold upon their Heads.

(d) Many Interpreters have observed a mystical Meaning in the Colours and Properties of the precious Stones here mentioned; thus in the Jasper, which *Grotius* supposes a Diamond, he finds an Emblem of the invincible Power of God: Mr. *Dau-buz*, who considers it only as a Stone of a white and bright-shining Colour, looks upon it as a Symbol of Good-will and Favour. Thus, the *Sardine* Stone, which is of a red Colour, with some signifies the active Power of God; with others, it is a Symbol of Anger and Displeasure in God, and therefore of Destruction; to teach Men, if they obey his Oracle, he will shew them the Brightness of his Countenance; but if they despise it, he will at last shew them the Redness of it, or his fiery Anger, in their Destruction. And thus the beautiful Green of the Emerald is supposed to signify great Good-will and Favour: But as it does not appear to me, that the Prophetic Representation intended such mystical Meanings, in the Colour of the Stones, I shall choose to omit them; especially, as all who have a mind to know them, may find them in almost every Exposition. [We may observe, I think concerning the Prophetical Style of Scripture, what the Abbot *Fleury* has justly remarked concerning the Poetical. We are not to imagine each Word, and Circumstance has a particular Application; the whole Figure generally tends to one Point only, or directly means but one Thing. The rest is added, not to make a Part of the Comparison, but to paint more lively the thing from whence the Comparison is taken. *Calmet Dissertat. V. 1. p. 113.*] But the Rainbow we have reason to consider as a Representation of God's Faithfulness to his Covenant and Promise, as God himself had appointed it a Token of his Covenant; and promised, that when the Bow shall be seen in the Cloud, I will remember the Covenant that is between me and you, *Gen. ix. 13, 14, 15.*

the REVELATION of St. JOHN.

29

TEXT.

5 And out of the Throne proceeded Lightnings, and Thunders, and Voices : and there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God.

PARAPHRASE.

SECT. 4.

From the Throne itself, there came 5
Flashings of a bright Flame, which dart-
ed round about like Lightning ; and it
was attended with such loud Sounds as
very much resembled the Noise of Thunder,
as it was usual in the divine Appear-
ances, to represent the awful Majesty of
the One true God, the King of *Israel* (e).
And as in the holy Place in the Temple,
there were seven Lamps continually burn-
ing before the Presence, so here I saw, as
the Likeness of seven Lamps burning be-
fore the Throne of God, to signify the
seven Spirits of God, with what Purity,
Constancy and Zeal, the Spirits of just
Men made perfect, serve God in the gen-
eral Assembly of the heavenly Church (f).

(e) There is an observable Difference in the several Descriptions of the Throne of God, in the Prophets, that it may be very proper to take notice of it ; the Glory, or *Schechinah*, in the Temple, is represented as under the Wings of the Cherubim ; for the Cherubim spread forth their two Wings over the Place of the Ark, and the Cherubim covered the Ark, 1 Kings viii. 6, 7. In *Isaiah's* Vision, the Glory of the Lord is represented, as sitting on a Throne, and above it stood the Seraphim, Isa. vi. 1, 2. that is, above the Place on which the Throne was set, as attending Ministers to him that sat upon the Throne. In another Vision, there is the Likeness of a Firmament over the Heads of the living Creatures, Ezek. i. 22. whom the Prophet elsewhere calls the Cherubim, Ezek. x. 20. or the Cherubim were represented, as bearing up a Crystal Vault or Seat, on which the Throne of *Jehovah* was placed over their Heads, and which they supported with their Wings. This different Description will be explained by an easy Observation, that the *Schechinah*, or Glory of the God of *Israel*, is represented in the Temple, as the Presence of a King in his Palace ; his Throne is supposed seated in an Apartment of State, and the Cherubim are so placed, as to form a Sort of Canopy of State, under which he sits. In the Vision of *Isaiah*, *Jehovah* is represented as sitting on his Throne, or Bed of Justice, held in open Court, in the Porch, or at the Gate of his Palace ; then the Cherubim appear as attending Ministers of the Court, to receive and execute the Orders of it. In the Vision of *Ezekiel*, *Jehovah* is represented, as going forth in solemn Procession, and having his Throne, or Chair of State, bore up on the Wings of Cherubim, as the great King's of the East were used to be borne on the Shoulders of their Servants.

(f) The seven Lamps, or Candlesticks, are Emblems of the Church, and the seven Spirits of God, of the all-perfect Gifts and Graces of the Holy Ghost. I have joined both Series together in the Paraphrase, so as to unite both Meanings into one. And to express what seems to be the principal Intention of the figurative Expressions, with what Purity and Perfection God is served by those who are wholly sanctified, and made perfect, in all Grace and Holiness, in the heavenly State.

And

6 And before the Throne there was a Sea of Glass *, like unto Crystal: and in the midst of the Throne, and round about the Throne, were four Beasts full of Eyes before and behind.

And as there was in the Temple, a large Vessel, or Laver of Brass, called a Sea, from the great Quantity of Water it held for the Use of the Priests, in the time of their Service, that they might wash themselves, and be clean, and not die, for ministering before God under any Pollution; so here I also beheld a Vessel, much more glorious than the brazen Sea; for it was made of transparent Crystal, of great Brightness and Beauty (g). And I saw moreover, in the middle of each Side of the Throne, in the whole Circuit round about, four living Creatures, or Cherubim of Ezekiel, which he saw in his Vision; they appeared full of Eyes, not only before but behind, so that they had a direct and full View every Way, of all Things round about them (h).

7 And the first Beast was like a Lion, and the second Beast was like a Calf †, and the third Beast had a Face as a Man, and the fourth Beast was like a flying Eagle.

These living Creatures had the same Likeness and Appearance of the Cherubim in former Visions; for the first of these living Creatures had a Countenance or Face as a Lion, the second as a Calf, the third as a Man, and the fourth was in Appearance like a flying Eagle; to express the Strength, Firmness, and Constancy, the Understanding and Good-will, and the ready Activity with which they serve God.

(g) Several Interpreters understand this Crystal Sea to be an Emblem of the known Rite of receiving Converts into the Christian Church by Baptism, of the Purity that Sacrament signifies, and of the Blood of Christ, by which they are washed and cleansed from their Sins. To be sure it has an Allusion to that Purity that is required in all Persons, who have the Honour and Happiness of a near Approach to the Presence and Throne of God.

(h) Four living Creatures, so they are interpreted, Ezek. i. and so they should have been translated here; four Beasts is a very improper Expression, and may much darken the Meaning of the Vision.

* Kings vii. 23. Exod. xxx. 18, &c. † Ezek. i. 10.

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TEXT.

8 And the four Beasts had each of them six Wings about him, and they were full of Eyes within, and they rest not Day and Night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

PARAPHRASE.

SECT. 4.

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These living Creatures were more-over represented as in *Isaiah's* * Vision of the Seraphim; they had each of them six Wings, which they used in part to express their Reverence, covering their Faces and Feet, in part to shew Readiness and Expedition in performing the Orders and Commands of God; and every Day and Night they join in the Adoration and Worship of God, saying, Holy, holy, holy, Lord God Almighty, who ever wast, and for ever wilt be, the One true God, the everlasting Lord and supreme Governor of all Beings (i).

And

(i) Mr. Mede, and many who follow him, suppose this Description of the living Creatures, to be taken from the Standards of the Camp of *Israel*. Supposing the Standard of *Judah* was a Lion on the East-side of the Camp; the Standard of *Ephraim* an Ox on the West-side; the Standard of *Reuben*, a Man on the South-side; and the Standard of *Dan*, an Eagle on the North-side; and that these Ensigns or Standards figuratively expressed the Strength and Power of a Lion, the constant Labour and Usefulness of an Ox, the Reason and Prudence of a Man, the quick Sight and Activity of an Eagle; so that this represented the Christian Church and Priesthood, and expressed the several Qualities of Courage, Labour, Prudence, and Activity with which the Christian Church and Ministry were to maintain the Honour of God, and Cause of true Religion in the World. But however ingenious, and plausible, this Conjecture appears at the first Sight, many learned Persons, who have exactly considered it, find it has very little Evidence or Proof to support it. There is no mention of any such Standards in *Moses* or the whole Scriptures, in *Josephus* or *Philo*, or in any ancient Writer, who can give any Weight or Authority to it. The Reasons with which *Abenezra* endeavours to support it, are so weak in the Opinion of the learned *Buchart*, that he has not scrupled to call them ridiculous. *Sed hoc Commento putidius nihil est*, Hieroz. l. 3. c. 5. f. 8. There are, moreover, many Reasons which make it highly improbable the *Jews* should use such Standards in their Camp, it being the unanimous Opinion of the *Jews*, that Images, as military Standards, were contrary to their Law, which forbade the making of Images. And it is very unlikely, that when that People had suffered so much for making a golden Calf, *Moses* should immediately make not only the Image of a Calf, but several other Images, as Ensigns or military Standards, for a People so prone to Idolatry, as the learned *Witsius* has more largely observed, *Aegyptiacorum*, l. 2. c. 13. These living Creatures seem much more likely to be taken from the Cherubim, in the Visions of *Isaiah* and *Ezekiel*, and in the most holy Place, which are plainly designed a Representation of the Angels, which are ever represented in Scripture, as attendant on the *Shechinah*, or Glory of God, according to the Psalmist, *Psalms* lxxviii. 17. *The Chariots of God are twenty thousand, even thousands of Angels; the Lord is among them, as on Sinai, in the holy Place.* The great Use of Angels in this Vision, and their great Number, so that St. *John* heard the Voice of many Angels round about the Throne,

* *Isaiah* vi. 2, 3.

(Rev.

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PARAPHRASE.

9 And when these Beasts give Glory, and Honour, and Thanks to him that sat on the Throne, who liveth for ever and ever :

10 The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying,

11 Thou art worthy, O Lord, to receive Glory, and Honour, and Power : for thou hast created all Things, and for thy Pleasure they are and were created.

And when the Cherubim, the Representatives of the Angels, who were nearest the Throne, began their Adoration and Praise of God, by a solemn Thanksgiving ; saying, Glory, Honour, and Thanks be to the living and eternal God, who sits upon the Throne : They were immediately answer'd by the twenty four Elders, who were round about the Throne, at some farther Distance ; who rising from their Seats, and taking off their Coronets, in the most humble Posture of Adoration, prostrated themselves before the Throne, and worshipped the eternal living God who sat upon it ; and joined in a Doxology, saying, Thou, O Je-
11
vah, art most worthy to receive the joint Adoration of Angels and Saints, ascribing all Glory, Honour, and Power unto thee : For thou art the supreme God of all, who hast created all Things ; to whose Will and Power they all owe their Beings at first, and by them they all still continue to be what they are.

(Rev. v. 11.) make it probable, that as the twenty-four Elders are placed about the Throne, as Representatives of the Jewish and Christian Churches, now united into one, so the four living Creatures, or Cherubim, are alike Representatives of the Angels, who are round the Throne of God, and minister to him. And so, according to a great Author, the Form of the Cherubim expresses the great Understanding and Power of the Angels ; *Cherubim summam, secundum Deum, Scientiam & Potentiam Angelorum indicasse*. Spencer, *de Leg. Hebræ. l. 3. c. 5. Dissert. 5. p. 253.*

And this will also give a plain Reason, which otherwise is not so easy to account for, why these living Creatures, or Cherubim, are nearer the Throne than the twenty-four Elders, and why they begin the Worship of God before them ; and it may also shew, how proper this Representation was of the Cherubim, in the holy Place, to shew they are only to be considered as the Servants and Ministers of the One true God, and how improper to be made Ensigns or Standards, lest the People should esteem them as Gods going before them, as they did account of the golden Calf.

C H A P. V.

T E X T.

P A R A P H R A S E.

¹ **A**ND I saw in the Right-hand of him that sat on the Throne, a Book written within, and on the Backside, sealed with seven Seals.

² And I saw a strong Angel proclaiming with a loud Voice, Who is worthy to open the Book, and to loose the Seals thereof?

¹ Further beheld in my Vision, and perceived, that the Person who sat with such glorious Majesty on the Throne, in the midst of the Cherubim and Elders, the Representatives of Saints and Angels, held in his Right-hand a Roll of Writing, but so rolled up, that what was written therein could not be read; nor could the Volume itself be unrolled, to read it, it being sealed without, or on the Backside, with seven Seals, figuratively expressing, that the Councils of God, to be executed in their appointed Time, tho' register'd, as it were, and recorded, were yet, for the present, hid from the Knowledge of all; as none can tell what is contained in a Writing closely sealed up (a).

And I beheld in my Vision, an Angel ² of chief Power, as Attendant of the Heavenly Court; making Proclamation with a strong audible Voice, Is any Being able, and fit, to reveal, and make known, the Councils of God, register'd

(a) This Roll was not written on the Backside, as well as within, as our Translation seems to represent it, and as some Interpreters have understood it. But, as Grotius has observ'd, there ought to be a Stop after the Word *within* (*εωθεν*) and it should be read, *written within, and sealed on the Back-side, or, on the Back-side sealed. Ita hoc distinguendum, ut diximus, non enim dicit Librum intus & extra scriptum, sed intus scriptum, extra signatum.* And this much better agrees with the Design of sealing the Book so carefully, according to the Interpretation of a sealed Book, by the Prophet Isaiah, *And the Vision of all is become to you, as the Words of a Book that is seal'd, which Men deliver to one that is learned; saying, Read this, I pray thee: And he saith, I cannot, for it is sealed;* Isa. xxix. 11. And tho' there is a Passage in the Prophet Ezekiel, that speaks of a Roll, or Book written within and without, *Ezek. ii. 9, 10.* it is to be observed, that Roll was delivered open to the Prophet, and spread before him, and not seal'd at all; but the Case is very different in a Book or Roll so firmly seal'd as this; so that it was not to be read by any, as appears by what follows.

Grot. in loc.

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in this Book, and to bring them into Execution?

3 *And no Man in Heaven, nor in Earth, neither under the Earth, was able to open the Book, neither to look thereon.*

And no Being throughout the whole Creation, neither of Angels, or Saints in Heaven, or of Men alive, or of any departed Souls, was able or sufficient to reveal these Councils of God, and to accomplish them; there was not one able to attain a clear Understanding and Knowledge of them for themselves; so that the Contents of this sealed Book were known to no Person whatsoever (b).

4 *And I wept much because no Man was found worthy to open and to read the Book, neither to look thereon.*

This gave me a great Concern, inso-
much that it melted me into Tears, being greatly affected with the Thought, that no Being whatsoever was to be found, able to understand, reveal, and accomplish the Councils of God, fearing they would still remain concealed from the Church. But I was soon relieved of my Fears, and comforted by the Voice of one of the Elders, who bade me refrain from weeping; for tho' none was yet found able to reveal and execute these Purposes of God, in the Course of future Providence, yet there is one Person described in antient Prophecy, as the Lion of the Tribe of Judah, and the Root of David, God's anointed King and Saviour, the true Messiah, who has obtained Power, and is sufficiently able to reveal those Councils of God to the Church, and assure their Accomplishment, by bringing them into execution (c).

5 *And one of the Elders saith unto me, Weep not: behold, the Lion of the Tribe of Judah*, the Root of David, hath prevailed to open the Book, and to loose the seven Seals thereof.*

(b) No Person whatsoever is the true Meaning of the Original, *οὐδεις*, Man is not in the Original.

(c) We may here observe, how expressly St. John confirms the Application of these Prophecies of Moses and Isaiah to Jesus, as the Christ and true Messiah.

* Gen. xlix. 9, 10. Isa. xi. 1, 10.

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6 And I beheld, and lo, in the midst of the Throne, and of the four Beasts, and in the midst of the Elders, stood a Lamb, as it had been slain, having seven Horns, and seven Eyes, which are the seven Spirits of God, sent forth into all the Earth.

7 And he came, and took the Book out of the Right-hand of him that sat upon the Throne.

8 And when he had (e) taken the Book, the four Beasts,

Upon this, I observed in my Vision, a new Representation, as of a Lamb that had been slain a Sacrifice, standing just before the Throne; and nearer, as within the Circles of the Cherubim, and Elders, than either of them, this Lamb was not only represented as a Sacrifice, but with seven Horns and Eyes, to express figuratively, all perfect Power, Wisdom, and Goodness, whereby he was able to reveal the Will of God, and direct all Things, with respect to the World and Church, according to it; and to accomplish all God's Designs of Providence and Grace (d).

Being greatly comforted with this Part 7 of my Prophetic Vision, my Hopes were further raised, when I saw this Person, so fully qualified to reveal and execute the Purposes of God, actually undertake the Performance of it: For I further saw in my Vision, this Lamb of God draw near, and receive the seal'd Book out of the Right-Hand of the Person sitting on the Throne.

No sooner had Christ received the 8 Book, and taken upon himself to reveal and

(d) Horns are Symbols of Power and Strength. Thus the Psalmist calls *Jehovah* his Strength, and the Horn of his Salvation, Psalm xviii. 2. They also signify a King, or Monarch, a Kingdom, or Monarchy. Thus, in *Zechariah*, The Horns which scattered Judah, Zech. i. 19, 21, are the Kings, or Kingdoms of the Heathen, who led the Jews into Captivity at several times, and prevailed against the Kingdoms of Judah and Israel. Eyes are a proper Representation of Observation, Knowledge, Understanding and Wisdom, and express fitly a wise Direction, and Administration of Government. Thus, *Moses* speaks of the Knowledge and wise Direction of *Hobab*, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the Wilderness, and thou mayest be unto us instead of Eyes, Numb. x. 31. The seven Spirits of God, we have already observ'd, (on Chap. i. v. 4.) signify the most perfect Spirit, the Author and Giver of all spiritual Blessings. So that this Description of Christ represents him invested, as Mediator, with all Authority, Power, Wisdom, and Grace, able to reveal, and execute the whole Will of God, concerning the Church, and the World.

(e) Some Interpreters understand the delivering of this Book into the Hands of Christ, as an Act of Inauguration, or Investiture, into his regal Power and Authority; and that

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Beasts, and four and twenty Elders, fell down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which are the Prayers of Saints.

9 *And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof: for thou wast slain, and hast redeemed us unto God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.*

and execute the Will of God contained in it, for the gracious Protection of the Church, and Restraint of its Enemies ; but the whole Consistory above, and heavenly Church, joined in a solemn Act of Praise and Adoration to the Lamb. I beheld the Cherubim, in Conjunction with the Elders, prostrate themselves before him ; each of them had Harps, and golden Censers with Incense, fit Representations of the Prayers of the Church, and expressive of the most solemn Worship ; as thus the Priests and Levites in the Temple, were used to worship the God of *Israel* (f). They joined in praising the Lamb with an Hymn, of a new Com-9 position, expressive of his peculiar Honour, and their peculiar Engagements ; saying, Worthy art thou, O Lamb of God, to undertake the Revelation, and the Accomplishment of the Designs of God's Providence towards the World, and of his Grace towards the Church ; for thou wast slain a Sacrifice of Propi-

that many of the Expressions here used, are taken from the Ceremonies of solemn Investitures, in which, Mr. *Daubuz* observes, there are Instances of several Sorts of Investiture by a Book ; but however ingenious this Conjecture may be, it is supported, I think, only on a Supposition, that the Date of this Vision begins at the Ascension ; and so with a solemn Inauguration of Christ into his Kingdom. But as this Supposition does not so well agree with the Time of the Vision when St. *John* was banish'd to *Patmos*, I only just mention it, and leave it to the Reader's Judgment.

(f) Harps were a principal Part of the Temple-Musick ; Vials were also of common Use in the Temple-service ; they were not like small Bottles, which we now call Vials ; but were like Cups on a Plate, in allusion to the Censers of Gold, in which the Priests offer'd Incense in the Temple. These Censers were a sort of Cups, which, because of the Heat of the Fire burning the Incense, were often put upon a Plate or Saucer. The common Custom of drinking Tea, and other hot Liquors, out of a Tea-Cup and Saucer, well shew the Form of these Censers. To offer Incense to God, or before his Presence, in the Temple, was an Act of Honour and religious Worship, peculiar to the Priests Office ; and the Prayers of the Church are often compared to it. Thus the Psalmist, *Let my Prayer be set before thee, as Incense*, Psalm cxli. 2. So that these Expressions well represent the whole heavenly Church of Angels and Saints, offering a very high Act of Religious Worship and Adoration unto Christ.

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10 *And hast made us unto our God, Kings and Priests, and we shall reign on the Earth.*

11 *And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beasts, and the Elders, and the Number of them was ten thousand times ten thousand, and thousands of thousands.*

12 *Saying with a loud Voice, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.*

13 *And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are*

tiation, to take away the Sins of the World, and by thy Blood hast redeemed many unto God, not only of the Jews, but of all Nations of the Earth; and hast made thy Church a Kingdom of 10 Priests unto God, consecrated to his Service, and honoured with a near Approach to his Presence, to offer up Prayers, acceptable and well-pleasing in his Sight; and therefore we may assure ourselves, from such Grace and Power, that thy Kingdom and Church shall be protected from the World, and finally prevail over it (g). When the Cherubim 11 and Elders had thus expressed their Adoration of the Lamb, in singing this new Hymn to his Praise, the whole Assembly and Congregation of Heaven joined together with them; a Number of Angels, not to be expressed, united their Voices with the Cherubim and Elders; saying, Worthy is this Lamb of God, 12 who was slain, to redeem us unto God by his Blood; to receive from his Church an Acknowledgment of his great Power, and Riches of Grace, of his Wisdom, and Strength; to whom we ought to ascribe all Honour and Glory, with all the Devotion of a grateful and thankful Mind.

I further heard this Act of Praise, on 13 so solemn an Occasion, carried throughout every Part of the Creation, like the whole Congregation of *Israel*, joining with the Priests and Levites, in their

(g) Christ and his Church reign on Earth, when the Truth and Purity of the Christian Religion prevail against the Opposition and Corruptions of the World: It is thus only the Kingdom of Christ, which is not of this World, is set up in it, and the spiritual Powers of his Throne establish'd; which lays no Claims to any coercive Powers of outward Force, inconsistent with a Dominion, which alone consists in willing Submission, and voluntary Obedience.

Worship;

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are in them, heard I, saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever.

¹⁴ *And the four Beasts said, Amen. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.*

Worship; for every Creature, with one Voice, said, Let us ascribe all Blessing, Honour, Glory, and Power, to him that sitteth on the Throne, and to the Lamb of God, our Saviour, for ever and ever.

This solemn Act of Worship, I perceived, was concluded by the Cherubim, saying, *Amen*. And the twenty four Elders falling down, and prostrating themselves before the true God, who liveth and reigneth from everlasting to everlasting (*b*).

C H A P. VI.

SECT. 5. *First Period of the Seats.*

C O N T E N T S.

ST. *John* had seen, in the former Part of his Vision, a Representation of the Majesty, Glory, Power, and supreme Authority of God; and the sealed Book, in which was contained the Orders of divine Providence towards the Church and World, delivered to Christ, the Lamb of God, to open and reveal it, for the Encouragement of the Church to Patience and Faithfulness; together with the Adoration of the Church on this solemn Occasion. Now this Revelation of Christ begins with a Prophetic Representation of the future State of the Church, and World, so far as the Wisdom and Goodness of God thought fit to make it known, for the Consolation of his faithful People.

(*b*) It was the Custom in the Temple-Worship, for the Singers to make Pauses. In every Psalm, say the *Talmudists*, the Musick made three Intermissions; at these Intermissions, the Trumpets sounded, and the People worshipped. *Vid.* Lightfoot, *Temple-Service*, C. vii.

This

This Chapter contains the first Period of Prophecy, and a Description of the State of the Church, under the Heathen Roman Empire, from the Time of the Date of the Prophecy, to about the Year of Christ 323, as I have endeavoured to shew in the *Preface*. Each of the Prophetical Descriptions are, in part, some figurative or hieroglyphical Picture and Motto; or some Representation, in the Stile and figurative Expressions of antient Prophecy, describing some particular Dispensation of Providence, proper and peculiar to the several successive States of the Church and Empire, during the Space of Time contained in this Period. In which, therefore, we may hope to find both a wise and kind Intention, in making known these Dispensations of Providence to the Church, and an useful and profitable Meaning of this first Period of Prophetical Revelation.

SECT. 5.

TEXT.

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¹ **A**ND I saw when the Lamb opened one of the Seals, and I heard as it were the Voice of Thunder, one of the four Beasts saying, Come, and see.

² And I saw, and behold, a white Horse, and he that sat on him had a Bow, and a Crown was given unto him, and he went forth, conquering and to conquer.

AFTER I had beheld the sealed Book delivered into the Hands of the Lamb of God, that he might reveal the Orders of God's Providence contain'd in it, for the Consolation and Encouragement of the Church, I farther beheld in my Vision, that he proceeded to open the Seals of the Book in Order; and when he had opened one of the Seals, I heard one of the four Cherubims, who were near the Throne, call upon me with an audible Voice, and strong as if it had been the Sound of Thunder, and he said unto me, Come up nearer unto the Book, that you may see what appears in it, now it is opened.

I immediately obeyed the Voice, and looking into that Part of the Book or Roll, that was unfolded, upon opening the Seal, I saw a sort of hieroglyphic Figure, with a Motto. The Picture was after this manner: There was drawn the Figure of a Person, sitting on a white Horse, who had a Bow in his Hand, and a Crown given unto him;



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him; so that he appeared as a Prince riding in solemn Proceſſion, with his Enſigns of State, as Princes and Generals were uſed to march, when ſetting out on ſome great Expedition. He had a Bow, an Enſign of War; a Crown, an Enſign of Command, and Victory; and he rode on a white Horſe, a Symbol of Joy and Triumph. And, agreeable to this Meaning, there was this Motto: *Go forth conquering, and to conquer.* A Promise of Succeſs, Victory, and Triumph.

I

*History of the
First Seal.*

THE Perſon who ſeems here repreſented, is *Jeſus Chriſt*, who had received a Kingdom from the Father, which was to rule all Nations; concerning whoſe Kingdom it was foretold, that all Oppoſition notwithstanding, it ſhould be preſerved, and prevail; ſo that finally, all Enemies to it ſhould be ſubdued, and *the Kingdoms of this World ſhould become the Kingdom of God, and of his Chriſt*. Theſe figurative Repreſentations of Authority, Government, Succeſs, and Triumph, may be properly applied to the Chriſtian Religion, or Kingdom of God and his Chriſt, now beginning to ſpread far and wide; and to comfort the Faithful in *Chriſt Jeſus*, that however the Jews on the one hand, or the Heathen Roman Empire on the other hand, greatly oppoſed and perſecuted them; yet they ſhould ſee the Punishment of their Enemies, both Jewiſh and Heathen, and the Cauſe of Chriſtianity prevail over both, in a proper and appointed Time. Theſe Expreſſions, and the Interpretation of them, may receive ſome Light from the Style of the Pſalmiſt, *Pſalm xlv. 3, &c. Gird thy Sword upon thy Thigh, O moſt mighty: with thy Glory and thy Ma- jeſty. And in thy Ma- jeſty ride ſucceſsfully, becauſe of Truth and Meekneſs, and Righteouſneſs: and thy Right-hand ſhall teach thee terrible Things. Thine Arrows are ſharp in the Heart of the King's Enemies; whereby the People fall under thee. Thy Throne, O God, is for ever: the Scepter of thy Kingdom is a right Scepter.* We have farther Reaſon for the Application of this Prophecy to Chriſt, and the Succeſs of his Kingdom, from an After-Paſſage in this Revelation, *Rev. xix. 11, 12, &c. And I ſaw Heaven opened, and behold, a white Horſe, and he that ſat upon him was called faithful and true, and in Righteouſneſs he doth judge and make War. His Eyes were as a Flame of Fire, and on his Head were many Crowns, and he had a Name written which no Man knew but himſelf. And he was clothed with a Veſture dipt in Blood, and his Name is called, THE WORD OF GOD.* And again, *Rev. xvii. 14. Theſe (the Kings that gave their Power and Strength to the Beaſt) ſhall make war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of Lords, and King of Kings, and*

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TEXT.

3 *And when he had opened the second Seal, I heard the second Beast say, Come, and see.*

4 *And there went out another Horse that was red, and Power was given to him that sat thereon, to take Peace from the Earth; and that they should kill one another: and there was given unto him a great Sword.*

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I further saw, in my Prophetic Vision, when the Lamb opened the second Seal, 3 and so unfolded another Part of the Roll, or Book, that what was contained in that Part of the Roll lay open to Sight. Then the second of the Cherubim called upon me, as the first had done before, saying, Come near the Book, and look upon this Description, which is designed to represent the State of the Church, and World, in the following Period of Providence.

And when I came near, and saw what 4 was contained in that Part of the Roll, I perceived a Description, as in a Picture, or on a Medal, of another Horse, as in the foregoing Representation, but of a different Colour; for this Horse was not white, but red, or of a bloody Colour (a), a Figure of great Slaughter, by means of the Person sitting on him; which the Motto, or Legend, explained accordingly; *To take Peace from the Earth, and that they should kill one another.* This Meaning of the Representation was farther confirmed, by another Figure of a great Sword, put into the Hands of the Rider, signifying such a State of Providence, as that the Enemies of the Christian Faith should fall upon, and destroy each other, and execute upon themselves, with their own Hands, the Judgments of God, which

they that are with him are called, and chosen, and faithful. Thus with great Propriety to the Order and Design of this Revelation, the Dignity and Power of Christ, the Protection and Success of his Gospel, is the first Part of Prophecy, for the Consolation of the Faithful, as it is the chief End and Design of this Book.

(a) When the *Moabites* saw the Waters red by the shining of the Sun upon them, they said, *This is Blood.* So naturally is the red Colour a Representation of Blood. 2 Kings iii. 22, 23.

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which were due to their Opposition to the Truth, and their Persecution of Righteousness.

I

*History of the
Jewish State.*

According to the Order we have observed in these Prophecies, the several Parts of each Period being successive to each other, as well as the Periods themselves, the Events in History to answer this Prediction are to begin in the first Period of the Heathen *Roman* Empire, and nearest to the Time of the Vision; and then this Prophecy will fitly refer to the mutual Slaughters of the Jews and Heathen, the common Enemies of the Christian Faith, and Persecutors of the Christian Religion; thus taking Peace from the Earth, and killing one another. If this Vision, as some learned Men have thought, was in the Time of *Nero's* Persecution, and so before the Destruction of *Jerusalem* by *Titus*, the dreadful Slaughter of the *Jewish* Nation in that War, may be describ'd by it; in which, according to some, one Million five hundred thousand, according to others, two Millions of Jews were slain, besides the *Romans* slain by the Jews. But if this Vision was in the Time of *Domitian's* Persecution, as is the most common and likely Opinion, it will refer to some Event in History, after the Destruction of *Jerusalem*; for that Slaughter being pass'd, can hardly be suppos'd the Meaning of a Prophecy, or Prediction of a Judgment to come. Now the Reigns of *Trajan* and *Hadrian* will sufficiently verify this Representation. In the latter End of the Reign of *Trajan*, the Jews rebelled in *Egypt* and *Cyprus*, and are reported to have put to death, with great Marks of Cruelty, four hundred and sixty thousand Men; yet the Jews were every where subdued, and prodigious Numbers slain by the *Romans*. *Eusebius* remarks on this Part of History, *Euseb. Hist. Eccl. l. 4. c. 2.* 'That the Doctrine and Church of our Saviour daily increased; but the Calamities of the Jews were aggravated with new Miseries.'

Xiphilin ex
Dione, Tra-
janus.

Xiphilin ex
Dione, Ha-
drianus.

Not long after, in the Reign of *Hadrian*, the Jews were led into a new Sedition, headed by one who pretended to be the Messiah, who was called *Bar Chocab*, or *Son of the Star*; because he gave out, he was the Star foretold by *Balaam*. The whole Jewish Nation rose against the *Roman* Government, and for some time did great Mischiefs to the *Romans*; but at last they were entirely cut off by the *Romans*, though with great Loss to themselves. In these Wars, besides what was lost on the *Roman* side, the Jews had a thousand Cities and Fortresses destroyed, with the Slaughter of above five hundred and eighty thousand men. Thus the Persecutors of the Christian Faith and Church perish by each others Hands. The *Romans*, by their idolatrous Worship of *Jupiter Capitolinus*, provoke the Jews to Rebellion, and the Jews are destroyed following a false Messiah, as their Leader, when at the same time they rejected the true Messiah, and persecuted his Followers; and they fall by the Hands of an Heathen Nation, which had joined with them, in opposition to the Christian Faith

and

the REVELATION of St. JOHN.

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TEXT.

PARAPHRASE.

SECT. 5.

5 *And when he had opened the third Seal, I heard the third Beast say, Come, and see; and I beheld, and lo, a black Horse, and he that sat upon him had a Pair of Ballances in his Hands.*

I further observed in my Vision, that the Lamb opened the third Seal; and I heard the third of the Cherubim calling upon me, to come and see what was contained in that Part of the Roll now opened to Sight. And looking upon it, I perceived another figurative Representation; for I beheld the Picture of a Person riding upon an Horse, of a different Colour from both the former. The Horse on which this Rider sat was of a black Colour, expressive of a Time of Mourning and Affliction (*b*); and the Person that sat on him, had a Pair of Ballances in his Hand, but not as a common Representation of exact Justice, and righteous Judgment, but to weigh Corn, and the Necessaries of Life, to signify great Want and Scarcity, and to threaten the World with Famine, the next Judgment of God to the Sword (*c*).

6 *And I heard a Voice in the midst of the four Beasts, say, A Measure of Wheat for a Penny, and three Measures of Barley for a Penny, and see that thou hurt not the Oil and the Wine.*

This Meaning of the Representation was confirmed by a Voice from the Cherubim, saying, In the Times of this Prophecy, the Price of a Measure of Wheat shall be a Penny, and three Measures of Barley shall cost the same Price; the whole Wages of a Man's Labour for a

and Profession; so that even the temporal Evils the Church was permitted to suffer by the Persecution of its Enemies, were not so great and dreadful, as the Calamities and Judgments the Providence of God permitted the Persecutors themselves to bring upon each other, by their own Hands: so that the Faithful had no reason to complain, as if their Afflictions were peculiar to themselves, or greater than what their Enemies were corrected with. This Period of History was about forty Years after the Vision.

(*b*) Black, in antient Prophecy, is an Emblem of Affliction; and, in particular, of Affliction occasioned by Famine: Thus, in the Expressions of *Jeremiah*, Lam. v. 10. *Our Skin was black like an Oven, because of the terrible Famine.*

(*c*) Thus Famine is expressed by the Prophet *Ezekiel*, C. iv. 16, 17. *Moreover, he said unto me, Son of Man, behold I will break the Staff of Bread in Jerusalem, and they shall eat Bread by Weight, and with Care; and they shall drink Water by Measure, and with Astonishment: that they may want Bread and Water, and be astonished one with another, and consume away for their Iniquity.*

A PARAPHRASE and NOTES on

PARAPHRASE.

Day, shall only purchase so much Corn, as is an usual daily Allowance; so that all he can get must be laid out on the very Necessaries of Life, without any Provision of other Conveniencies for himself or Family, and a Scarcity of Oil and Wine will make Exactness in their Measures very necessary also ^c (d).

*History of the
third Seal.*

According to the Order of Prophecy we have observed in this Book, the Events in History, to answer this Prediction, are to be found in the next Part of this Period of the Heathen Roman Empire, or after the Reigns of *Trajan* and *Hadrian*; now *Antoninus Pius* succeeded *Hadrian*, A. D. 138. *Antoninus* the Philosopher, partly with *Verus*, and partly alone, and after them *Commodus*, govern'd the Roman Empire, till within a few Months of the Reign of *Severus*, who began his Empire, A. D. 193. a Space of above fifty Years.

Let us then see what the History of those Times affords us, agreeable to this Prophetical Description. I think the Description itself plainly expresses a great Scarcity of Provision; and though it does not foretel such a Scarcity of Provision as should amount to a Famine, when no Bread at all was to be had, which scarce ever happened in so many Countries at once, as were subject to the Roman Empire; yet it foretels, that Bread, the Staff of Life, should be so scarce, as to be sold at an excessive Price, so as to be a very heavy Judgment on the greater Part of Mankind, who have their Bread to get by their daily Labour.

The fourth general Persecution was within this Period, near sixty Years after the third general Persecution by *Trajan*, A. D. 107. For *Antoninus* the Philosopher, notwithstanding his other good Qualities, had a strong Superstition and Zeal for the Heathen Religion, and began a new Persecution against the Christians, about the Year 165.

The State of the Empire, under the Reigns of this *Antonine* Family, does properly and exactly answer this Prophetic Description.

But

Grot. in loc. (d) *The Measure of Wheat is a Choenix, and the Price a Roman Denarius or Penny; of which Grotius observes, the Roman Penny was the daily Wages of a Workman, and a Choenix the Allowance of Corn for his daily Provision; so that a Penny for a Measure of Wheat, will in general appear a very excessive Price; since Corn, for one Day's Provision, would cost a whole Day's Wages. In another Way of Computation, if we reckon the Measure of the Choenix to be about a Quart English, and the Roman Penny, or Denarius, to be about Eight Pence English*, the nearest a common Computation of both, and there is no need here of more Exactness, Corn at that Price will be above twenty Shillings an English Bushel; which, when the common Wages of a Man's Labour was but Eight-Pence a Day, shewed a very great Scarcity of Corn, next to a Famine.*

* This is giving great Advantage in the Computation; for the Choenix is not full a Pint and half.

But it will be proper to observe previously, that Mr. *Mede*, and, after SECT. 5.
him, Mr. *Waple* and others, seem to have been led into a great Mistake, }
in their Interpretation of this Prediction, by a Conjecture without reason-
able Foundation.

The third Beast, or living Creature, according to Mr. *Mede*'s Supposi-
tion of the Standards of the Camp of *Israel*, stood to the South; and Mede, on c.
vi. v. 5.
therefore sheweth, (as he observes) ' This Seal beginneth at the Coming
' of an Emperor, from that Quarter, viz. *Septimius Severus*, an *African*,
' an Emperor out of the South.'

But as there seems to be little Foundation for supporting a Prediction,
from the bare Situation of the Beasts, East, West, North, and South, if
they had really been taken from the Standards of the Camp of *Israel*, there
is yet less Foundation for that Supposition, as it is very uncertain, and indeed
very improbable, the Camp of *Israel* had any such Standards from whence
they are supposed to be taken, as we have observed more at large, on *Chap.*
iv. v. 8. There was no need therefore for Mr. *Mede* to reject the com-
mon Interpretation, so natural and proper, because the Event was not an-
swerable in the Reign of *Severus*, since it was on no good Foundation he
fixed it to the Reign of *Severus*; for if the Beasts were not taken from
the Standards of the Camp, or if they did not answer the Situation of the
Standards, East, West, North, and South; or finally, if standing to the
South did not, in the Intention of the Prophecy, confine the Time to the
Reign of an Emperor born in *Africa*, there is no sufficient Reason to con-
fine this Prophecy to the Reign of *Severus*.

It is, on the contrary, for considerable Reasons, directed to that Part
of the Period of the Heathen *Roman Empire*, next after the preceding
Prophecy, which referr'd to the Reigns of *Trajan* and *Hadrian*; and
therefore may well be look'd for in the Reigns of the *Antonine Family*:
Let us then see, whether, in those Times, History does not take notice
of Famine, and Scarcity of Provisions, as worthy the Honour of a Cha-
racter in Mr. *Mede*'s Expression.

The Testimony of *Tertullian*, who lived in those Times, is very plain, *Tertullianus*
and allowed by Mr. *Mede*; he mentions unseasonable Weather, and bad *ad Scapulam*,
Harvests, the Judgments of God, for persecuting the Christians. *Dole- c. 3. p. m.*
amus necesse est, quod nulla Civitas impune latura sit, sanguinis nostri effu-
sionem. . . . Area ipsorum non fuerunt, Messes enim suas non egerunt, cæte-
rum, & Imbre, Anni præteriti, quod commeruerit, Genus humanum appa-
ruit, Cataclysmum scil. 92.

But, says Mr. *Mede*, if the Harvest failed in *Africa* some time, when
Hilarianus was President, which he saith it did, it follows not therefore
that this was general through the *Roman Empire*, or in the Age of *Seve-*
rus; whether it was in the Age of *Severus*, is nothing material, but *A-*
frica was the Granary of *Italy*, and a Failure of Harvest there must occa-
sion a Scarcity of Provision in great part of the *Roman Empire*: Besides,
it is observable, that *Tertullian* speaks of such a Scarcity as was felt in
every City, and that the Rains that occasion'd it were so great, as to threa-
ten the World with a second Flood.

CHAP. VI. But let us consider what the Historians take notice of, with respect to a Scarcity of Provisions in Italy, and Rome itself, under the Reign of the Antonines.

Aurel. Vi&t. Aurelius Victor, in the Reign of Antoninus Pius, observes, that the Scarcity of Provisions occasioned such a Tumult in Rome, that the common People attempted to stone him, which he chose rather to suppress by fair means, than by Severity. *Usque eo autem mitis fuit, ut cum ob inopia frumentaria suspicionem, lapidibus a Plebe Romana perstringeretur, maluerit ratione exposita placare, quam ulcisci seditionem.*

Jul. Capitol. Julius Capitolinus further takes notice, that Antoninus Pius was fain to supply the Scarcity of Wine, Oil, and Corn, out of his own Treasury; and that Famine was one of the Evils with which the Empire was afflicted in his Reign. *Vini, Olei, & Tritici Penuriam, per A&rarii sui damna emendo, & gratis Populo dando, sedavit. . . Adversa ejus temporibus, hæc provenerunt, Fames de qua diximus, &c.*

In the Reign of his Successor Antoninus the Philosopher, we have a like Account of Scarcity of Provision, to a Famine; Mr. Eachard has thus express'd it: The Birth of this Prince (Commodus) was signalized by many deplorable Disasters, particularly the River Tiber, by an Inundation, overwhelmed a considerable Part of Rome, bore along with it a multitude of People and Cattle, ruin'd all the Country, and caused an extreme Famine; this Inundation was seconded by Earthquakes, burning of Cities, and a general Infection of the Air, which immediately produced an infinite Number of Insects, who wasted all that the Floods had spared. This Account is taken, I suppose, from Capitolinus and Victor; for Julius Capitolinus thus mentions these Calamities: *Dabat se Marcus totum Philosophiæ, Amorem Civium affectans, sed interpellavit istam felicitatem securitatemque Imperatoris, prima Tiberis Inundatio, quæ sub illis gravissima fuit; quæ res & multa urbis ædificia vexavit, & plurimam animalium interemit, & famem gravissimam peperit.*

Aurel. Vi&t. Aurelius Victor thus: *Terræ motus, non sine interitu Civitatum, Inundationes Fluminum, Lues crebræ, Locustarum species, agris infestæ prorsus ut prope nihil, quo summis Angoribus atteri Mortales solent dici seu cogitari queat, quod non illo imperante sevierit.*

In the next Reign of Commodus, Xiphilin observes from Dio, there was such Scarcity of Provisions, that the People of Rome rose, and actually kill'd Cleander, the Emperor's Favourite, in the Sedition. *Nam cum esset forte magna inopia rei frumentariæ, eamque Dionysius Papyrius Præfæctus Annonæ fecisset majorem, ut Populus Romanus, culpam in Cleandrum propter furta quæ faciebat conficeret, haberetque odio, eumque, id quod accidit, interficeret.*

This Scarcity of Provisions, in every Reign of the Antonines, continued to the Empire of Severus, who heartily set himself to remedy so great an Evil, and made it the great Care of his Life; which plainly shews, it was a very pressing Evil: And that through frequent Wars, bad Harvests, and a Mismanagement of the public Stores, Scarcity of Provisions was a distinguishing Judgment of those Times. So A&lius Spartian observes,

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7 And when he had opened the fourth Seal, I heard the Voice of the fourth Beast say, Come, and see.

8 And I looked, and behold a pale Horse, and his Name that sat on him was Death; and Hell followed with him: and Power was given unto them over the fourth Part of the Earth, to kill with Sword, with Hunger, and with Death, and with the Beasts of the Field.

PARAPHRASE.

SECT. 5.

I farther beheld in my Vision, as the Lamb went on to open the Seals, that he unfolded that Part of the Roll, which was fasten'd by the fourth Seal, and the last of the four Cherubim, which were about the Throne, called upon me, to observe what appeared upon the Opening of it. I then beheld another figurative Representation: I saw as in a Picture, an Horse of a different Colour from the three former: this was a pale Horse, an Emblem of Mortality and Death (*e*). And the Person who sat upon this Horse had the Name of Death given unto him; and to shew that this was intended, not of any figurative Death, but of a proper Death of the Body, a Figure representing the Grave, or Hell, was made his Attendant (*f*); and the Meaning of this figurative Description was explained by a Motto,

in the Life of *Severus, Rei frumentariæ, quam minimam receperat, ita con-* Ælii Spar-
suluit, ut excedens ipse vita, septem annorum Canonem, Populo Romano re- tian Seve-
linqueret. rus, c. 8.

And thus also the Reign of *Severus* appears a proper End to the Judgment of this Prediction.

THE Period of History, which in Order of Time answers to this *History of the* Period of Prophecy, is the State of the *Roman Empire*, after *Se-* *fourth Seal.*
verus, which begins about the Year 211. In this Time the Persecution of the Church was very severe; so that our Ecclesiastical Historians reckon four of the general Persecutions, in the Space of less than thirty Years, under the Reign of *Maximin, Decius, Gallus* and *Volusian*, and *Valerian*.

In this Period of Time, the several sore Judgments of God were united, in the Punishment of a persecuting Empire, the Sword, Famine, and Pestilence.

(*e*) Pale, is an usual Epithet of Death; *Pallidum mortem, dicunt Poetæ*, says *Grotius*.

(*f*) It is not unlikely, that the Figures representing Death, and the Grave, might have their Names expressed by some Motto, or Inscription; it was a thing so well known in the Medals of those Times, to write the Names *Pietas, Felicitas, Virtus*, &c. under the Figures designed to represent them.



A PARAPHRASE and NOTES on

PARAPHRASE.

Motto, or Inscription, *Let them kill the fourth Part of the Earth*; intimating, they should destroy a very considerable Part of the Heathen *Roman* Empire, by the several Judgments of God, the Sword, Famine, Pestilence, and wild Beasts (g).

Ibid. Grot.
on Matt.
xxiv. 7.

stillence. The Sword, and Famine, which were Judgments of the foregoing Seals, are continued in this, and the Pestilence is added to them. The Pestilence seems to be made the more distinguishing Judgment of this Seal. The Name of the Person sitting on the pale Horse was Death, which is the proper Expression in the Scripture-Language for the Plague, as the Prophet *Jeremiab* uses the Word מוֹת, Death, for the Plague; and the Seventy render רָבַר Pestilence, by *SAVATOR*, Death. Accordingly, we find all these Judgments, in a very remarkable Manner, in this Part of History.

The State of the Empire was very much disturbed both by foreign Wars, and intestine Troubles; very few of the Emperors but met with a violent Death: so that besides thirty Persons who all pretended to the Empire at once, there were twenty acknowledged Emperors in the space of sixty Years, from *Caracalla*, A. D. 211. to *Aurelian*, 270. These intestine Divisions gave great Heart and Strength to the Enemies of the *Roman* Empire, and great Advantages to the *Persians*, and Northern Nations, against it; so that *Valerian*, in whose Reign the Persecution was very violent, was taken Prisoner by *Sapores*, (or *Sba Pur*) King of *Persia*, kept Captive by him, and treated with great Severity to his Death. Famine and Scarcity of Provisions are the usual Effects of War, especially of Civil Wars. The Spoil of Armies, the Fears of the Country, and want of Hands for Husbandry, hardly fail of producing Scarcity, near to Famine; especially when unseasonable Weather shall also Spoil the Fruits of the Earth. Mr. *Mede* observes from *Dionysius* of *Alexandria*, and *Cyprian*, that both War and Famine were the Judgments of these Times.

After

(g) These are called the four sore Judgments of God, in the antient Stile of Prophecy. Thus the Prophet *Ezekiel*, *Ezek. xiv. 21.* *For thus saith the Lord God, how much more when I send my four sore Judgments upon Jerusalem, the Sword, and the Famine, and the noisome Beast, and the Pestilence, to cut off from it Man and Beast.* Or, as the same Prophet expresses those Judgments of God, which none should escape, *Ezek. xxxiii. 27.* *Say thou thus unto them, Thus saith the Lord God, As I live, surely they that are in the Wastes shall fall by the Sword; and him that is in the open Field, will I give to the Beasts to be devoured; and they that be in the Forts, and in the Caves, shall die of the Pestilence.* The Meaning of which Prophetic Threatning is plain, that the Judgments of God were to be so great, and so universal, that Men should be able to find no Place of Security against them, but some one Judgment or other should meet them every where.

After these Things, says *Dionysius*, speaking of the Persecution of *Decius*, War and Famine came upon us. *St. Cyprian*, in his Apology for the Christians, to *Demetrius* Proconsul of *Africa*, takes notice of the more frequent Wars and Famines of those Times, that they were falsely charged upon the Christians; *Sed enim cum dicat plurimos conqueri, quod Bella crebrius, surgant, quod Lues, quod Fames sevant, quodque Imbres & Pluvias, serena longa suspendant, nobis imputari, tacere ulira non oportet.* It is remarkable that *Cyprian*, in the same Apology, expressly declares his Judgment, that these great Calamities were according to former Predictions, and brought upon the World, not because the Christians rejected the idolatrous *Roman* Worship, but because the *Romans* rejected the Worship of the true God. *Quod autem crebrius Bella continuant, quod Sterilitas & Fames sollicitudinem cumulant, quod sevientibus morbis valetudo frangitur, quam humanum Genus Luis populatione vastatur, & hoc scias esse prædictum. . . . Non enim sicut tua falsa Querimonia, & Imperitia, Veritatis ignora, jactat, & clamat, ista accidunt, quod Dii vestri, a nobis non colantur, sed quod a vobis non colatur Deus.* And finally, he makes this the Consolation of the Christians in their Sufferings, *Certi, & fidentes, quod inultum non remaneat, quodcunque perpetimur, quantoque major fuerit persecutionis injuria, tanto & justior fiat, & gravior, pro persecutione, vindicta.*

Pestilence seems design'd the Judgment of this Prediction; *Mr. Mede* observes, from *Zonaras* and *Lipsius*, that a Pestilence arising from *Ethiopia*, went through all the Provinces of *Rome*, and for fifteen Years together incredibly wasted them. Neither did I ever read of a greater Plague, (saith an eminent Man in our Age) for that Space of Time or Land. This Pestilence is mentioned by *Zonaras*, in the Reign of *Gallus* and *Volusian*, about the Year 251. The Words of *Zonaras* are so agreeable to the Prophetick Description, that it may be useful to insert them. He (*Gallus*) was very severe to the Christians, many being put to death by a Persecution, not less grievous than that of *Decius*; under him the *Persians* renewed their Motions, and settled in *Armenia*; an almost innumerable Company of *Scythians* fell upon *Italy*, and ravaged *Macedonia*, *Thessaly*, and *Greece*; a Part of them from the *Palus Mæotis*, broke through the *Bosphorus* into the *Euxine* Sea, and laid waste many Provinces; and many other Nations rose against the *Romans*. Moreover, a Plague then infected the Provinces, which beginning in *Ethiopia*, spread itself almost through the whole East and West, destroyed the Inhabitants of many Cities, and continued for fifteen Years. *Zosimus*, an Heathen Historian, takes notice of the same Calamity: While War raged in every Part, a Pestilence spread through all Towns and Villages, and destroyed the Remainder of Mankind; that so great a Destruction of Men had not hitherto ever happened in former times. I shall only add the short Character of *Eutropius*, of the Times of these Emperors, *Gallus* and *Volusian*; he observes, their Reigns were only memorable for Pestilence, and grievous Distempers: *Sola pestilentia, & morbis, atque ægreditudinibus, notus eorum principatus fuit.*

SECT. 5.

Euseb. Hist. Eccl. l. 7. c. 22.

Cypriani ad Demetrium, p. m. 278.

Id. ib. 279.

Id. ib. 282.

Jos. Mede, of the fourth Seal.

Lipsius.

Joan. Zonar. Amal. T. 2. Imper. Galli & Volusiani. p. m. 109.

Zosimi Hist. Novæ, l. 1. p. 24.

Eutropius, l. 9.

9 And when he had opened the fifth Seal, I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held.

10 And they cried with a loud Voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth?

Upon opening the fifth Seal, I beheld something new in my Vision; I saw a great Number of Persons, who had been slain in the several Persecutions of the Church, who had persevered in the Worship of the true God, according to the Gospel of Christ (*b*), lying at the foot of the golden Altar of Incense (*i*); intimating, that their Constancy unto the Death, was an Offering well received, and acceptable in the Sight of God.

And I heard these Martyrs of Jesus expressing their Faith in the Promises of Christ, for whose Religion they had suffered, by saying with united Voices, O Lord God, Thou art righteous in all thy Ways, and faithful to all thy Promises; now thy Church has suffered a long time, and thy Kingdom has been greatly oppressed by the Kingdom of Satan; when will it please thee to make way for the glorious State of thy Kingdom, and peaceful State of thy Church, by breaking the Power

(*b*) The Word of God, and the Testimony which they held, is a Description of faithful Christians, who persevered in the Christian Faith and Worship, notwithstanding all the Difficulties of Persecution. They are called *the Remnant which keep the Commandment of God, and have the Testimony of Jesus Christ*, Rev. xii. 17. They are also described, as *the Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands*, Rev. xx. 4.

(*i*) Many suppose the Expression *under the Altar*, does allude to the Ceremony of pouring out the Blood, at the bottom or foot of the Altar; but Dr. Hammond has very justly observed, I think, "That this Altar in St. John's Vision, was not the Altar of Sacrifice in the Court of the Temple, but the Altar of Incense which was in the holy Place; the whole Scene of this Vision being the Sanctuary within the Vail, where the Altar of Incense stood, the Altar of Burnt-Offering standing without in the Court." The Blood of the Martyrs is not compared with the Blood of propitiatory Sacrifices, but with the Offering of Incense on the golden Altar; which Offering was accompanied with the Prayers of the Congregation, to commend them to God, according to the Observation of a very learned Author; *Cum enim Suffumenta sacra, ita Populi Preces adumbrarent, ut Sacerdos altera Deo adolens, alteras etiam Ritu symbolico illi commendare conferetur*, &c. A fit Emblem of God's gracious Acceptance of the Constancy and Perseverance of the Faithful.

Hammond,
on the Place.

Outram, de
Sacrificiis,
l. i. c. 8. f. 11.

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TEXT.

P A R A P H R A S E.

SECT. 5.

of Satan, and of the idolatrous Persecutors of it?

11 *And white Robes were given unto every one of them; and it was said unto them, that they should rest yet for a little Season, until their Fellow-servants also, and their Brethren that should be killed, as they were, should be fulfilled.*

I farther beheld, that hereupon, unto 11 each of these Persons was given a white shining Garment, a Robe expressive of the Favour and Acceptance of God, and a Mark of Approbation, Honour and Dignity (*m*). But, with respect to the Judgments of God, which were to make way for the Deliverance and peaceful State of the Church, they were directed to wait a little longer; for though many had been slain already for the Testimony of Jesus, yet there were other of their Brethren, who should bear a like honourable Testimony to the Christian Faith and Religion: However, this remaining Time of Trial should be short, for a little Season only, when the Testimony of the faithful Martyrs of Christ should be compleated; and then God, according to their Prayers, would make way for a peaceful and prosperous State of the Church.

(*m*) When Persons were approved, upon Trial of their Fitness for the Priests Office, they were cloathed with white Garments, the proper Habit of the Priests: And rich Garments, which it was usual for Princes to send as Presents, according to the Customs of the Eastern Nations, were public Marks of the Prince's Favour, and that he designed to confer Honour on the Persons to whom he presented them. This Representation seems much to favour the immediate Happiness of departed Saints, and hardly to consist with that uncomfortable Opinion, the insensible State of departed Souls, till after the Resurrection.

CHAP.
VI.History of the
fifth Seal.

THE Period of History which in Order of Time answers to this Period of Prophecy, is the State of the Church and *Roman Empire*, after the Reign of *Aurelian*, about the Year of Christ 275; which we have endeavoured to shew was the Period of the foregoing Seal.

This Period is mark'd in the Prophetick Description, by a Time of severe Sufferings, in which many gave up their Lives, in honourable Testimony to the Christian Faith and Religion; but it is also described but as a short time, before their Sufferings should end, and the Church should enjoy a State of Peace and Prosperity, in a quiet and free Profession of the Christian Faith and Worship. This Seal then naturally leads us to consider the State of the Church and Empire, in the Reigns of *Dioclesian* and *Maximian*.

Dioclesian began his Reign about the Year 284, which he appointed the Beginning of a new civil *Æra*; but which the Christians, on account of the heavy and grievous Persecution in his Reign, were used to call the *Æra* of the Martyrs: this was indeed the last, but the most extensive and furious of all the Persecutions. We have a large Account of it from *Eusebius* and *Lactantius*, who were themselves Witnesses of it. It may however be sufficient to represent it in the Words of Mr. *Eachard*, who has well abridged the larger Accounts. “As this was the last Persecution, so it was the most severe of all others, like the last Efforts of an expiring Enemy, who uses his utmost Power and Strength to give a parting Blow. It were endless, and almost incredible, to enumerate the Variety of Sufferers and Torments; it is sufficient to observe in this Place, that they were scourg’d to Death, had their Flesh torn off with Pincers, and mangled with broken Pots, were cast to Lions, Tygers, and other wild Beasts, were burned, beheaded, crucified, thrown into the Sea, torn in pieces by the distorted Boughs of Trees, roasted by gentle Fires, and Holes made in their Bodies for melted Lead to be pour’d into their Bowels. This Persecution lasted ten Years under *Dioclesian*, and some of his Successors; and the incredible Number of Christians that suffer’d Death and Punishment, made them conclude that they had completed their Work; and in an ancient Inscription they tell the World, that they had effaced the Name and Superstition of the Christians, and had restored and propagated the Worship of the Gods. But they were so much deceiv’d, that this hasten’d the Destruction of Paganism, and shortly after Christianity became victorious, and triumphant over all the Powers and Artifices of Mankind.” Thus exactly does this Period of History answer the Description of Prophecy, in a State of very great Sufferings; but which, for the Consolation of the Faithful, was very near its End.

Eachard,
Rom. Hist.
V. 2. p. 533.

the REVELATION of St. JOHN.

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TEXT.

12 *And I beheld, when he had opened the sixth Seal, and lo, there was a great Earthquake, and the Sun became black as Sackcloth of Hair, and the Moon became as Blood.*

13 *And the Stars of Heaven fell unto the Earth, even as a Fig-Tree casteth her untimely Figs, when she is shaken of a mighty Wind.*

14 *And the Heaven departed as a Scroll when it is rolled together, and every Mountain and Island were moved out of their Places.*

PARAPHRASE.

I farther beheld in my Vision, when the Lamb proceeded to open the sixth Seal, there was represented to me a View of great Disorder and Confusion, of such Changes and Alterations, as if the World was about to be dissolved, and the Order of Nature to be set aside; for it seem'd as if the Earth was shaken with violent Convulsions, as by an universal Earthquake: that the Sun shined not with its usual Lustre, but looked black and dark, as in a total Eclipse; that the Moon, instead of appearing with its usual Brightness in the Heavens, looked of a dusky red Colour, as Blood.

Even the Stars also seemed to disappear out of their Places in the Heavens, and like Meteors to fall down upon the Earth, or as blasted Fruit is blown down from the Trees upon the Ground, by a violent Storm.

Yet farther it was represented to me in my Vision, as if the Order of Heaven and Earth was to be totally changed, so as not to be restored again. The Alterations were so great, as if the Heavens were no longer spread over the Earth, but roll'd up together as a Roll of Parchment, and the Mountains and Islands, the most secure from the Danger of Earthquakes, as having the firmest Foundations, were not only shaken, but quite thrown down and destroy'd, so as never to be restor'd again; to signify (1), according to

(1) Great public Calamities are described in the Prophets, says a very celebrated Author, as if the Order of Nature was overturned, the Earthquakes, the Sun and Moon are darken'd, and the Stars fall from Heaven. This Observation will give a plain and just Sense to this Part of Prophetic Description. There is no need with some to understand these Expressions of real Earthquakes and Eclipses, the Prophetic Style plainly shews they are figurative Expressions, describing great Calamities and Changes,



A PARAPHRASE and NOTES on

PARAPHRASE.

to the Expressions of antient Prophecy, such a Downfall of the Empire and Power of *Rome* Heathen, as should never be recovered; but the Power of these idolatrous Enemies of the Christian Faith, should cease, and be no more, as the Power of the *Affsyrians* and *Babylonians*, the antient Enemies of God's People, was destroyed, and never recovered.

And

Changes, which the Judgments of God would bring upon the Earth. The Prophet *Joel*, describing in the beautiful Images of Prophetic Stile, a Famine to be occasioned by a great Number of Locusts, which were to devour the whole Fruits of the Earth, thus expresses it, *Joel* ii. 10. *The Earth shall quake before them, the Heavens shall tremble, the Sun and Moon shall be dark, and the Stars shall withdraw their Shining.* The Prophet *Isaiah*, prophesying of a great Destruction of God's Enemies, for their Opposition to his Church, which he calls the *Day of the Lord's Vengeance*, and the *Year of Recompences for the Controversy of Zion*, *Isaiah* xxxiv. 8. he thus describes it, v. 4. *And all the Host of Heaven shall be dissolved, and the Heavens shall be rolled together as a Scroll, and all their Host shall fall down, as the Leaf falleth off from the Vine, and as a falling Fig from a Fig-Tree.* The general Meaning of which Expressions is explained in the following Verse, v. 5. *For my Sword shall be bathed in Heaven; behold it shall come down upon Idumea, and upon the People of my Curse, to Judgment.* In like manner, the same Prophet thus expresses the Judgments of God in the Punishment of Sinners, *Isaiah* xlii. 10. *For the Stars of Heaven, and the Constellations thereof, shall not give their Light; the Sun shall be darkened in his going forth, and the Moon shall not cause her Light to shine.* The Meaning of which is thus explained in the next Words, v. 11. *I will punish the World for their Evil, and the Wicked for their Iniquity, and I will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible.* The Prophet *Ezekiel* uses the same Images, to express the Downfall of oppressive Empires, and Power. Thus, in the Prophecy of the Destruction of the Empire of *Egypt* by the Empire of *Babylon*, *Ezek.* xxxii. 7, 8. *And when I shall put thee out, I will cover the Heaven, and make the Stars thereof dark; I will cover the Sun with a Cloud, and the Moon shall not give her Light, all the bright Light of Heaven will I make dark over thee, and set Darkness upon thy Land, saith the Lord God.* As the Prophecy contained in this Revelation, relates to the Heathen Roman Empire, and their Punishment as Persecutors of the true Religion, and Christian Faith, there is a plain general Meaning of these Expressions, applicable to those Calamities and Judgments, by which that persecuting Power was to be destroyed.

It is further observed by many Interpreters, that chief and principal Persons, such as Princes and Rulers, are figuratively expressed by Sun, Moon, and Stars. It is an ingenious Observation of Mr. *Daubuz*, "That by the Sun may be more particularly meant the Heathen Emperors; by the Moon, the Powers next to the Sun; by the Stars, the less principal ruling Powers of the idolatrous Roman Empire; and further, that by Heavens may be meant the whole superior State of the Roman Pagan World, Civil and Religious; and finally, that by Mountains and Islands, may be meant the Strength and Riches throughout *Rome*, and its Provinces, especially the idolatrous Temples, with their Treasures and Reve-

"nues."

Daubuz, Explanation of Seal sixth.

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TEXT.

15 *And the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bondman, and every Freeman, hid themselves in the Dens, and in the Rocks of the Mountains.*

16 *And said to the Mountains and Rocks, Fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb.*

17 *For the great Day of his Wrath is come, and who shall be able to stand?*

PARAPHRASE.

SECT. 5.

And so great was the Punishment of these Enemies of the Christian Faith, 15 that it reach'd Persons of all Ranks, States, and Conditions, and filled their Hearts every where with great Apprehensions and Fears; so that even those who had the highest Authority, and governed the World as Kings, such as were invested with great Power, such as had grown very rich, Persons in Command and Authority, or famous for Strength or Valour, Persons of every Condition, whether bond or free, endeavour'd to find out some hidden Place of Safety and Retreat, if possible, to conceal themselves, that these Judgments might not reach them (m). Nay, they were so concerned 16 and dispirited, that they were rather desirous to be buried under the Rocks and Mountains, than so expos'd to such terrible Judgments, from the Anger and Power of the great Lord of the World, whose Religion they had long oppos'd and persecuted (n).

Now the appointed Time of his great 17 Wrath is come; they are made sensible, no room is left them either for Defence or Escape.

“nues.” These are ingenious Conjectures, but I think not so plain and sure, as the general Meaning fix'd by the unquestionable Use of these Images in the former Prophets.

(m) Thus the Prophet *Isaiah* describes the Fears of Idolaters, and their Apprehensions of the Judgments of God, *Isaiah* ii. 19. *And they shall go into the Holes of the Rocks, and into the Caves of the Earth, for fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth.*

(n) These Expressions seem to be taken from the Prophet *Hoseah*, who thus describes the Consternation of those who had fallen off to Idolatry in *Israel*, when their idolatrous Places of Worship should be destroyed, and they should be punished for their Apostacy, *Hoseah* x. 8. *The high Places also of Aven, the Sin of Israel shall be destroyed, the Thorn and the Thistle shall come upon their Altars, and they shall say to the Mountains, Cover us, and to the Hills, Fall on us:* that is, according to a very learned Interpreter, Such Calamities shall befall them, as shall make their Lives tedious to them, and worse than any kind of Death; so that they shall wish to die, *the Place.* rather than live as they do.

CHAP.
VI.History of the
sixth Seal.

THE Period of History, which in Order of Time answers to this Part of Prophecy, is after the heavy Persecution of *Dioclesian*. It was to be but a short time after, in the Expression of the Prophecy, a little Season, when there should be a very great Change and Alteration in the Heathen *Roman* Empire, attended with great Calamities brought on the Persecutors of Truth and Righteousness; even such as should break in pieces their oppressive Power.

And the next State of the *Roman* Empire will fully answer this Description.

Dioclesian and *Maximian* resigned the Empire, and retired to private Life, being both forced to it by *Galerius*, as *Lactantius* very particularly relates it. Upon the Death of *Constantius*, and the Accession of his Son *Constantine* to his Part of the Empire, *Maxentius* got himself declared Emperor at *Rome*; *Galerius*, to suppress this Rebellion, persuades *Maximian* to resume the Empire, which he does; but, in a short time, has the Mortification of being deposed; and soon after, for attempting the Life of *Constantine*, is forced to put an end to his own Life, by an ignominious Death.

Lactant. de
Mort. Perf.
c. 18.

Id. c. 29, 30.

Galerius was smitten with a very loathsome and incurable Distemper, attended with such insupportable Torments, that he often endeavoured to kill himself, and caused some of his Physicians to be slain, because their Medicines proved ineffectual: He at last began to think of the Christians; he put an End to their Persecution by a public Edict, in which he in particular requires their Prayers for his Recovery; *Unde juxta hanc indulgentiam nostram, debebunt Deum suum orare, pro salute nostra, & Reipublicæ, ac suæ*. Yet soon after this public Acknowledgment in favour of Christianity, he died of his loathsome Distemper, about the Year 311.

Il. c. 34.

Eachard,
Rom. Hist.
547.

Constantine, who became a great Favourer of the Christians, marches against *Maxentius*, who opposes him with a great Army of one hundred and seventy thousand Foot, and eighteen thousand Horse; after a fierce and bloody Battle, *Maxentius* was defeated by *Constantine*. Upon this Victory *Constantine*, who had secured by it the whole Empire of the West, gives free Liberty for the open Profession of the Christian Religion.

Id. 550.

Id. Ib.

In the East, *Maximin* revoked the Liberties granted the Christians, makes War with *Licinius*; but being defeated, with great Slaughter of his numerous Army, puts many Heathen Priests, and Soothsayers, to death, as Cheats. Not long after, as he was endeavouring to try the Event of a second Battle, he was struck with a violent Distemper, with intolerable Pains and Torments all over his Body; he wasted to nothing, became quite blind, and died raging and in despair; confessing upon his Death-bed, that all this was but a just Punishment upon him, for his spiteful and virulent Proceedings against Christ and his Religion. *Lactantius* has these remarkable Words, *Cum jam Terra, Marique perterritetur, nec ullum speraret refugium, angore animi, ac metu, confugit ad mortem, quasi ad remedium malorum, quæ Deus in caput ejus ingessit*. And so taking Poison, he died in that miserable Manner.

Lactant. de
Mort. Perf.
c. 49.

Constantine

the REVELATION of St. JOHN.

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Constantine in the West, and *Licinius* in the East, remain'd now sole Emperors; *Licinius* severely persecuted the Christians in his Part of the Empire; a War breaks out between the two Emperors; *Licinius*, notwithstanding a stout Resistance, was overthrown, and forced to fly: But soon a second War began, which was carried on with greater Fury than ever; *Licinius* is again defeated in a general Battle, in which, it is reported, one hundred thousand Men were slain. He is taken Prisoner; and tho' his Life was then spared, yet, upon new Attempts against the Life of *Constantine*, he is put to death, and with him ended all the Heathen Power of *Rome*. SECT. 5.

Zosimus,
l. 2. p. 100.

A little after this, *Constantine* removes the Seat of the Empire from *Rome* to *Constantinople*, forms a new Model of the *Roman* Government and Empire, puts the Administration of the Government into the Hands of four principal Officers, called *Prætorian Præfects*, abolishes all the Power of Paganism, and establishes the Christian Religion throughout the Empire.

Thus, by great and frequent Calamities, in which so many Emperors had their share one after another, this wonderful Change was wrought in the Heathen *Roman* Empire; their Power to oppress and persecute the Christian Religion, fell, like the *Assyrian* and *Babylonian* Persecutors, never to rise any more.

This Part of History is so easily applicable to the Prophetick Description, that I shall only represent it in the Words of Mr. *Daubuz*: "From this Account it appears, that the Pagan *Roman* Emperors were "depriv'd of their Government, and came to miserable Ends:—That "the Pagan *Roman Cæsars* fell in-Battle, or were put to death:—That "the Religion of the Idolaters receiv'd a mortal Wound, all the Colleges "of Pontifices, Augurs, Vestals, in a word, all the Pagan Priests and "Religious Officers throughout the Empire, being brought under the "Power and Dominion of a Christian Prince:—That many of the "Pagan Officers, civil and military, were displaced, and Christians put "in their Room:—That there was a thorough Change in the Govern- "ment, and that Paganism lessened by degrees, till it entirely disappear- "ed: That the greatest of the Persecutors acknowledged and confessed "the Justice and Cause of God's Judgments.—And lastly, that upon "this Change, all the Idolaters, upon account of their horrid Cruelties "and Barbarities against the Christians, could not but be in daily Expectation of the severest Punishments.

Daubuz Ex-
planat. of
Seal sixth.
258.

To this I shall add but one Remark, That this Part of History is very proper to the general Design of the whole Revelation, to support the Patience, and encourage the Perseverance of the Church, in such an Instance of God's Power and Faithfulness, in the Protection of the Christian Religion, and Punishment of its Enemies. We see, in this Period, during the Persecution of *Rome* Heathen, the Church in a State of Trial and Suffering, yet preserv'd and protected, and finally obtaining a State of Peace and Safety, when all the Power of their Persecutors was totally de-

stroy'd by God's over-ruling Providence. This History verifies the general Truth of all the Prophecies, and the particular Predictions of each of them severally. A strong Encouragement to the Patience and Constancy of the true Church!

C H A P. VII.

S E C T. 6. *Interval between the First and Second Periods.*

C O N T E N T S.

THE former Chapter concluded the first Period, and the sufferings of the Church under the Persecution of the Heathen *Roman* Empire. The second Period of Prophecy begins with the opening of the seventh Seal, and is contained in the Events which attend the sounding of the Trumpets; an Account of which we have in the eighth and ninth Chapters. In this Chapter, I conceive, we have an Account of a little Pause, or Interval, to describe the State of Things, for a short time, between the two Periods. After these things, that is, after the Prophetic Vision that represented the first Period, St. *John* saw in other Visions, what is related in this Chapter. This seems a Representation of a State of Peace and Quiet throughout the Earth, especially in the *Roman* Empire, and of the great Number of Persons in every Nation, which came into the Profession of Christianity, of the encouraging Protection that was given to the Christian Church, of thankful Acknowledgments for the Goodness and Power of God and Christ, by the whole Church, in such eminent Instances of Favour and Protection; and finally, of the happy State of all the faithful Confessors and Martyrs, who, after a short Time of Tribulation, for the Faith of Christ, and Constancy in his Religion, have attained to a State of everlasting Rest, in Happiness and Glory.

Thus wisely does this Part of Prophecy promote the principal Design of the whole, to encourage the Faith and Patience, the Hope and Constancy of the Church, under all Opposition and Sufferings. It seems designed to shew, with the Certainty
of

of Prophetic Revelation, that as God directs all things in the World by his Providence, so he will direct them to serve the Designs of his Goodness to the Church ; and that the great Revolutions of the World shall often be in favour of true Religion, and for its Protection ; and to assure the Faithful, that all they suffer for the sake of Truth and Righteousness, shall soon be rewarded with a State of Peace, Honour and Happiness.

SECT. 6.

TEXT.

PARAPHRASE.

1 **A**ND after these things, I saw four Angels standing on the four Corners of the Earth, holding the four Winds of the Earth, that the Wind should not blow on the Earth, nor on the Sea, nor on any Tree.

NOW after my former Visions, which represented the Providence of God towards the Church and World, to the Downfall of the Heathen Roman Empire, the State of the Church and World next to follow, was also represented to me in another Prophetic Vision ; in which I beheld four Angels, representing the Government of Providence, as directed by God's Will and Command, and executed by his Messengers or Ministers (a). Those Angels were represented, as placed at the four chief Points from whence the Winds are used to blow, to restrain them from blowing with violence on any Part of the World ; to shew, God designed in his Providence, to put a stop to the Tumults and Commotions that had before so much disturbed the World, and to give the Church and World a Time of Peace and Rest (b), for a Season.

I

(a) An Angel, in Prophetic Stile, expresses every thing that brings a Message from God, or executes the Will of God, as a Prophetic Dream, a Pillar of Fire, &c. Vide Note on c. i. v. 1.

(b) Winds are Emblems of Commotions, and very properly, as they are the natural Causes of Storms. Thus this figurative Expression is used, and explained by the Prophet Jeremiah, c. xlix. 36; 37. *And upon Elam will I bring the four Winds from the four Quarters of Heaven, and will scatter them towards all those Winds, and there shall be no Nation whither the Outcast of Elam shall not come. For I will cause Elam to be dismayed before their Enemies, and before them that seek their Life : and I will bring Evil upon them, even my fierce Anger, saith the Lord ; and I will send my*

CHAP.
VII.

TEXT.

PARAPHRASE.

2 *And I saw another Angel ascending from the East, having the Seal of the living God: and he cried with a loud Voice to the four Angels, to whom it was given to hurt the Earth, and the Sea;*

3 *Saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in their Foreheads.*

4 *And I heard the Number of them which were sealed: and there were sealed an hundred and forty and four thousand, of all the Tribes of the Children of Israel.*

I farther beheld in my Vision, another 2 Angel, as ascending from the Eastern Point of the Heavens, who appeared with the Seal of God in his Hand, as sent on some particular Message; this Angel, as he came on, made Proclamation with a loud Voice, that the Commotions and Disorders of the World should cease for a time;

That a State of Peace and Quiet should 3 continue, until he had sealed the Servants of God, till many should receive the distinguishing Mark or Seal of the Christian Church, the Sign and Testimonial of their Christian Profession, and Consecration to the Service of God, and of God's peculiar Favour to them, as his Church and peculiar People (c).

And the Number of those who were 4 thus sealed, and consecrated to God, as his Church and peculiar People, was very great; a Number that figuratively express'd many Persons of all People and Nations, professing the Christian Faith, and serving God in the Worship of the Christian Church, now the true *Israel* of God, it being the square Number of twelve, multiplied by a thousand (d).

This

Sword after them, till I have consumed them. To hold the Winds that they should not blow, is a very proper Prophetic Emblem of a State of Peace and Tranquillity.

(c) Sealing has several Intentions in the Style of Prophecy, which may be seen in *Mr. Daubuz's Symbolical Dictionary*; as Preservation and Security, Secrecy, Confirmation and Authority. But, I conceive, the principal Meaning here is to denote Propriety, in allusion to the Custom of sealing Things, that it might be known to whom they belong. Now, as the Sacraments of Circumcision under the Law, and Baptism under the Gospel, were used as public Marks of Consecration to God, as his peculiar People, and of God's Favour to his Church, as his *Peculium*, this Expression, *of sealing the Servants of God*, may well be understood, I think, of a great Addition to the Numbers of the Christian Church by Baptism; or receiving the Seal of the Christian Religion, the Mark of God's *Peculium*.

(d) This single Passage, says the Bishop of *Meaux*, may shew the Mistake of those, who always expect the Numbers in the Revelation to be precise and exact; for

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TEXT.

5 *Of the Tribe of Juda were sealed twelve thousand. Of the Tribe of Reuben were sealed twelve thousand. Of the Tribe of Gad were sealed twelve thousand.*

6 *Of the Tribe of Aſſer were sealed twelve thousand. Of the Tribe of Nephthalim were sealed twelve thousand. Of the Tribe of Manaſſes were sealed twelve thousand.*

7 *Of the Tribe of Simeon were sealed twelve thousand. Of the Tribe of Levi were sealed twelve thousand. Of the Tribe of Iſſachar were sealed twelve thousand.*

8 *Of the Tribe of Zabulon were sealed twelve thousand. Of the Tribe of Joſeph were sealed twelve thousand. Of the Tribe of Benjamin were sealed twelve thousand.*

9 *After this I beheld, and lo, a great Multitude, which no Man could number, of all Nations, and Kin-*

P A R A P H R A S E.

SECT. 6.

This great Number of People, which ^{5, 6, 7, 8.} professed the Faith and Worship of the Christian Church, were in proportion out of every Place and Nation, as if a proportional Number had been sealed out of every one of the Tribes, into which the Children of *Israel* had been divided, according to the Number of their Patriarchs, as if now all the Nations of the Earth who were to be blessed in the Christian Church had succeeded in their room, as the true *Israel* of God; for it was represented to me in my Vision, as if twelve thousand were sealed in the Tribe of *Judah*, as many in the Tribe of *Reuben*, and a like Number in every one of the other Tribes.

After I had beheld this happy and prosperous State of the Church, at the end of so many and grievous Afflictions, I saw in my prophetic Vision, the whole Church of Heaven, joining in a solemn

is it to be supposed, that there should be in each Tribe twelve thousand Elect, neither more nor less, to make up the total Sum of one hundred forty and four thousand? It is not by such Trifles, and low Sense, the divine Oracles are to be explained: We are to observe, in the Numbers of the Revelation, a certain figurative Proportion, which the Holy Ghost designs to point out to Observation. As there were twelve Patriarchs, and twelve Apostles, twelve becomes a sacred Number in the Synagogue, and in the Christian Church. This Number of twelve first multiplied into itself, and then by a thousand, makes one hundred forty and four thousand. The Bishop observes, in the solid Proportion of this square Number, the Unchangeableness of the Truth of God and his Promises; perhaps it may mean the Beauty and Stability of the Christian Church, keeping to the Apostolical Purity of Faith and Worship.

Act

Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands.

10 *And cried with a loud Voice, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb.*

11 *And all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their Faces, and worshipped God.*

12 *Saying, Amen. Blessing and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever. Amen.*

Act of Praise. The Song of Praise began with the united Voices of an innumerable Company of Persons of all Nations and Countries, who were clothed in white Garments, Marks of Piety, Honour and Dignity; and they had Palm-Branches in their Hands, Emblems of Joy and Victory.

And they said with a loud Voice, Sal-¹⁰vation be ascribed unto our God, the supreme and sovereign Lord of all, who sitteth upon the Throne, and unto the Lamb of God, who has all Power to protect and save his faithful Servants (e).

Then the Angels of God, who stood¹¹ round about the Throne, and the twenty four Elders, with the four living Creatures or Cherubim, prostrated themselves before the Throne of God, joining in the same Act of Worship and Thanksgiving with the Saints.

For they said *Amen* to their Hymn of¹² Praise; and added, Let all with a sincere and devout Heart, ascribe unto God, Blessing, Glory, Wisdom, Thanksgiving, Honour, Power, and Might, for ever and ever. *Amen.*

(e) This Vision, especially when compared with the former in the fourth and fifth Chapters, is to be understood, I conceive, of the Church in Heaven; as Heaven seems to be the proper Scene of the Vision, so the innumerable Company of Saints with whom the Angels join in the following Words, in the Presence of God, and the Lamb, is most naturally to be understood, I think, of those who having been faithful unto Death, had received the Crown of immortal Life, in the State of heavenly Happiness. And I question, whether the Praises of the Church on Earth, will answer the Prophetic Description, or the Intention of the Prophetic Spirit, in the great Encouragement it designed to give, to Faithfulness and Constancy. I think to understand it, of the heavenly Church, is a natural Sense of the Expressions, a Sense proper to the Design of the Prophecy, as it represents the faithful Martyrs, and Confessors, once so great Sufferers on Earth, now blessed Saints in Heaven.

the REVELATION of St. JOHN.

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TEXT.

P A R A P H R A S E.

SECT. 6.

13 *And one of the Elders answered, saying unto me, What are these which are arrayed in white Robes? and whence came they?*

14 *And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.*

15 *Therefore are they before the Throne of God, and serve him Day and Night in his Temple, and he that sitteth on the Throne shall dwell among them.*

16 *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat.*

17 *For the Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living Fountains of Waters; and God shall*

To give me a more exact Information concerning these Persons who were clothed in the white Robes of Purity, Honour, and Dignity, one of the Elders led me on by a Question, to ask of him a fuller Account of them.

Whereupon he gave me this Account of them: These Persons whom you behold appearing in this State of Honour, and Happiness, were very lately in a State of great Afflictions and Suffering for the sake of their Faith and Constancy; but having kept the Faith, they have received the Blessings Christ obtained by his Blood, for his Church and faithful People; they are now cleansed from all Impurity, adorned with all Perfection, and advanced to this State of Glory and Happiness in which you see them.

They are counted worthy to appear in the immediate Presence of God, even here before his Throne, and have obtained the Honour and Happiness of a constant Attendance upon God; and, like his Angels, cease not Day or Night to praise him: and the Presence of God will be an everlasting Spring of Happiness and Joy to them.

They shall no more be subject to any of their former Troubles or Afflictions. None of the natural or common Evils of the World below shall reach them any more.

For it shall be the Care of the Lamb of God to bless them, who has all Power to make them completely happy. He shall bless them with perpetual everlasting Joys; and every Sorrow,

C H A P. VIII.

SECT. 7. *Second Period of the Trumpets.*

C O N T E N T S.

THIS Chapter opens the second Period of this Prophecy, which begins upon opening of the seventh Seal, and is distinguished by the sounding of seven Trumpets. This Period of the Trumpets contains a Prophetic Description of the State of the World, and Church, for a considerable Space of Time after the Empire became Christian, during the Continuance of the Empire in the Successors of *Constantine*. It describes the great Devastation of the *Roman* Empire, by the several Nations that broke in upon it, and finally put an end to it. It describes a time of great Calamity, a State of new Trials. It shews the Church what it was to expect in new Dangers, and Opposition, after it should be delivered from the Persecution of the Heathen *Roman* Government. And when the Christian Religion should have the Protection of the Laws, and the Favour of the Emperors, the Church would still have great

(f) Interpreters are not agreed in the proper Meaning of this Description. Some understand it, of the peaceful and prosperous State of the Church on Earth. In some Cases, very strong Expressions of Prophetic Style, are to be soften'd to a Sense that will agree to an happy State of the Church in this World: Others, who observe the Force of these Expressions, and how much they agree with the Description of the new Heavens and new Earth, *Chap. xxi.* understand it of the happy State of the Church for one thousand Years, which they also suppose a Resurrection-state of the Martyrs. I shall only observe, that as the Time of the thousand Years is, according to the Order of this Prophecy, very distant, I think, from the Time to which this Part of it refers, I can by no means suppose the Spirit of Prophecy design'd this Description should be applied to the State of the *Millennium*. And tho' the Description may be soften'd to such a Sense, as may represent the peaceful and prosperous State of the Church under *Constantine*, yet, I think, the Sense given in the Paraphrase, is more agreeable to the Expressions of this Description, and to the Design of the Prophecy; which, when united together, are the surest Rules of Interpretation to follow.

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need of Caution, Watchfulness, Patience and Constancy; and there would be still this Encouragement to Faithfulness and Perseverance, that tho' the Opposition in this Period of Time would be very great, yet neither should this prevail against the Cause of Truth and Righteousness; the Christian Faith and Religion should be preserved, and in the End triumph over this Opposition, as it had before over the former Opposition, from the Heathen Emperors of *Rome*. And thus fully answers the general Design and Use of the Prophecy, to direct and encourage the Constancy of the Christian Church in Faith and Patience, whatever Opposition it may meet with from the World.

SECT. 7.

TEXT.

P A R A P H R A S E.

1 **A**ND when he had opened the seventh Seal, there was Silence in Heaven about the space of half an Hour.

AFTER the space of time allowed for sealing the Servants of God, and a great Addition was made to the Christian Church, which greatly lessen'd the Power, and weaken'd the Opposition of Idolatry to Christianity; I had a farther Revelation in my Prophetic Vision, to shew what would be the State of the Church and World, after so great a Change in favour of the Christian Faith and Religion. I observed, that now the Lamb opened the seventh and last Seal; and hereupon it was represented to me, as if there had been a State of Silence in Heaven for about half an Hour, like the Silence in the Temple-Worship, when the whole Congregation was at private Prayer and Devotion (a).

I

(a) Most Interpreters agree, this Silence in Heaven for half an Hour, is an Allusion to the Manner of the Temple-Worship, that while the Priest offer'd Incense in the holy Place, the whole People prayed without, in silence, or privately to themselves, *Luke i. 10.* On the Day of Expiation, the whole Service was perform'd by the High-Priest; to which particular Service *Sir Isaac Newton* has observed in Allusion: "The Custom was, on other Days, to take Fire from the great Altar in a silver Censer; but on this Day (of Expiation,) for the High-Priest to take Fire from the great Altar, in a golden Censer; and when he was come down from the great Altar, he takes Incense from one of the Priests, who brought it to him,

Sir I. Newton on Apoc. p. 264.

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"and

2 And I saw the seven Angels which stood before God, and to them were given seven Trumpets.

3 And another Angel came and stood at the Altar, having a golden Censer, and there was given unto him much Incense, that he should offer it with the Prayers of all Saints, upon the golden Altar which was before the Throne.

I farther beheld in my Vision, seven² chief Angels standing before the Throne of God, as Attendants to receive his Orders, and to execute them, after the manner of the great Princes of the East, who were used to be so attended by the Princes and chief Officers of their Court. And I beheld also in my Vision, that seven Trumpets were given to these seven chief Angels, to each of them one.

Then I saw another Angel, like the³ Priest chosen to offer Incense, by lot, standing at the golden Altar, having a golden Censer, and much Incense (*b*), to offer with the Prayers of the Saints, who were at their private Devotions in silence; this Incense the Angel offered at the golden Altar, which was before the Throne, there being in this Representation of the heavenly Presence no Vail, and so no Distinction between the holy and most holy Place.

“and went with it to the golden Altar; and while he offered the Incense, the People prayed without in silence: which is the Silence in Heaven for half an Hour.” It is true, on the Day of Expiation, the High Priest did all the Service himself; he used a golden Censer, and took his Hands full of Incense: yet it may be a Question, whether the mention of a golden Censer, and much Incense, may not refer to the great Glory and Perfection of the heavenly Worship, as well as to the peculiar Service of the High Priest. On this Supposition, a golden Censer, and much Incense, will not require the Hands of an High Priest; for the offering of Incense was usually assign’d, by lot, to any one of the Priests of the Course; and this, I think, will be found more agreeable to the following Parts of the Prophetic Description.

(*b*) These Censers were the same with the Vials full of Odours mentioned, *c. 5. v. 8.* the offering Incense on the golden Altar, seems to determine this Allusion to the constant offering of Incense in the Temple, and not to the Service peculiar to the High Priest on the Day of Expiation; and fully shews the Propriety of this Vision, in not representing the High Priest; which, in this Prophetic Vision, would have been the Lamb, as personally officiating in this Act of Worship.

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4 *And the Smoke of the Incense which came with the Prayers of the Saints, ascended up before God out of the Angel's Hands.*

5 *And the Angel took the Censer, and filled it with Fire of the Altar, and cast it into the Earth; and there were Voices, and Thunderings, and Lightnings, and an Earthquake.*

6 *And the seven Angels which had the seven Trumpets, prepared themselves to sound.*

PARAPHRASE.

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And I perceived the Smoke of the Incense, which the Angel offered with the Prayers of the Saints, who were at their private Devotions, ascended up before God. A Testimony of God's gracious Acceptance of their Worship, and of the Continuance of God's Protection and Blessing to his faithful Worshipers.

I farther beheld in my Vision, that the Angel who had offered the Incense, took his Censer; and going down from the golden Altar, to the Altar of Burnt-Offering, he filled it with burning Coals, and cast them down upon the Earth: and immediately thereupon, there arose a terrible Storm, with great Noise, Thundering, Lightning, and Earthquake, representing new Commotions in the World, and some great Calamities by the righteous Judgment of God (c).

This Part of the Vision having prepared my Attention to observe what should be revealed at each Angel's sounding of his Trumpet, as before upon opening the Seals in Order, I perceived the seven Angels preparing to sound their Trumpets.

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(c) These Voices, Thunderings, Lightning, and Earthquake, seem to me, to mean something very different from "an Allusion to the Voice of the High Priest reading the Law to the People, and other Voices, and Thunderings from the Trumpets and Temple-Musick, at the Sacrifices, and Lightnings from the Fire of the Altar." Nor can I conceive, that the Voices, Thunder, Lightning and Earthquake, consequent upon the Angel's casting Fire into the Earth, shew, "That during the Offering of the Incense, or at least immediately upon it, the Voice of God was heard, his Word was preach'd, and the Gospel was spread to the lightning of Man." These Expressions much rather denote some great Judgment on the Earth, or Roman Empire. Thunders and Lightnings, when they proceed from the Throne of God, *Rev. iv. 5.* are fit Representations of God's glorious and awful Majesty; but when Fire comes down from Heaven upon the Earth, it expresses some Judgment of God on the World, as in this Prophecy, *Rev. xx. 9.* And

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PARAPHRASE.

7 *The first Angel sounded, and they followed Hail, and Fire mingled with Blood, and they were cast upon the Earth: And the third part of Trees was burn'd up, and all green Grass was burnt up.*

The first Angel soon sounded his Trumpet; upon which there followed a great Storm of Hail, and even of Fire mingled with Blood; which burned up and destroyed a great Part of the Trees, and green Grass of the Earth. A proper Representation of great Commotions and Disorders in the World, attended with great Bloodshed, and Destruction of many of the several Ranks and Conditions of Men (d). L E T

Fire came down from God out of Heaven, and devoured them: and in like manner, when great Babylon came in remembrance before God, to give unto her the Cup of the Wine of the Fierceness of his Wrath, Rev. xvi. 19. there were Voices, and Thunders, and Lightnings, and a great Earthquake. This being mentioned previous to the Sounding of the Trumpets, I think it may be understood as a general Description of the many Calamities of this Period, notwithstanding the seeming secure Prosperity of the Christian Church.

(d) A Thunder-storm and Tempest, that throws down all before it, is a fit Metaphor to express the Calamities of War, from civil Disturbances, or foreign Invasion, which often, like an Hurricane, lay all things waste, as far as they reach. In the Language of Prophecy, this is an usual Representation; so the Prophet *Isaiah* expresses the Invasion of *Israel* by *Salmanasser* King of *Affyria*: *Behold the Lord hath a mighty and strong one, which as a Tempest of Hail, and destroying Storm, as a Flood of mighty Waters overflowing, shall cast down to the Earth with the Hand,* *Isaiah* xxviii. 2. And the same Prophet in general thus expresses the Judgments of God; *Thou shalt be visited of the Lord of Hosts with Thunder, and with Earthquake, and great Noise, with Storm and Tempest, and the Flame of devouring Fire,* *Isaiah* xxix. 6. meaning likely the Invasion of *Sennacherib*. The Prophet *Ezekiel* expresses the Judgments of God on the Prophets who deceived the People, saying Peace, where there is no Peace: *Therefore thus saith the Lord God, I will even rent it with a stormy Wind in my Fury, and there shall be an overflowing Shower in mine Anger, and great Hail-stones in my Fury to destroy it,* *Ezek.* xiii. 13.

It is likely here is also an Allusion to one of the Plagues of *Egypt*, which was a destroying Storm, or Tempest; *For the Lord sent Thunder and Hail, and the Fire ran along upon the Ground, and the Hail smote throughout all the Land of Egypt, all that was in the Field, and brake every Tree of the Field,* *Exod.* ix. 23.

Sir I. Newton, p. 18.

Id. p. 19.

Waple in loc.

It is a just Observation of Sir *Isaac Newton*, "That, in the Prophetic Language, " Tempests, Winds, or the Motions of Clouds, are put for Wars; Thunder, or " the Voice of a Cloud, for the Voice of a Multitude; and Storms of Thunder, " Lightning, Hail, and overflowing Rain, for a Tempest of War, descending from " the Heavens, and Clouds Politic. In like manner, the Earth, Animals, and Vegetables, are put for the People of several Nations, and Conditions. Trees, and " green Grass, express the Beauty and Fruitfulness of a Land; and when the Earth " is an Emblem of Nations and Dominions, may signify Persons of higher Rank, and " of common Condition."

" Trees here, says Mr. *Waple*, according to the Prophetic Scheme of Speech, " signify the Great-ones; and Grass, by the like Analogy, signifies common People;

LET us briefly consider, how this Prophetic Representation was verified SECT. 7.
in correspondent History.

The former Period put an end to the Persecution of Heathen Rome, *History of the first Trumpet.*
by the Empire of *Constantine* the Great, a Christian Prince, and Protector of the Christian Religion, about the Year 323. Then was a Time of Peace and Rest to the Empire, as well as the Church; which answers well to the Time appointed for sealing the Servants of God in their Foreheads: But this is represented as a short time; and the Angels soon prepared themselves to sound, when there would be new Commotions, to disturb the Peace of the Empire and Church.

If we look into the History of the Times which immediately follow'd this great Revolution of the *Roman* Empire, under *Constantine*, from Heathen to Christian, we shall find it thus: *Constantine* came to the whole Power of the Empire, about 323, and continued possessed of that Power about 15 Years, to the Year 337.

During all this time, the Empire had a State of Tranquility, unknown for many Years: There were no civil Disorders; and tho' the *Goths* made some Incursions into *Mæsia*, the most distant Parts of the *Roman* Dominions, they were soon driven back into their own Country. The Profession of Christianity was greatly encouraged, the Converts to it from Idolatry were innumerable; so that the Face of Religion was, in a very short time, quite changed throughout the *Roman* Empire. Thus the Providence of God, notwithstanding all Opposition, brought the Christian Church into a State of great Security and Prosperity.

But on the Death of *Constantine*, the State of Things soon altered again. He was succeeded by his three Sons, in different Parts of his Empire; by *Constantine* in *Gaul*; *Constans* in *Italy*; and *Constantius* in *Asia*, and the East. *Constantius*, in a short time, sacrificed his Father's near Relations to his Jealousy of Power; Differences arose between *Constantine* and *Constans*; *Constans* surprized his Brother *Constantine*, and put him to death. In a little time after, *Constans* himself is put to death by *Magnentius*, who assumed the Empire. At the same time, *Constantius*, in the East, was hard press'd by the *Persians*; but apprehending greater Danger from *Magnentius*, marches against him: The War between them was very fierce and bloody; insomuch that *Victor* observes, it almost ruined the whole Strength of the *Roman* Empire; *Hoc tempore Constantius cum Magnentio apud Murfiam dimicavit; in quo bello pæne nunquam amplius Romanæ consumptæ sunt vires, totiusque Imperii fortunæ pessumdatæ.* *Zosimus, l. 2. 117.*
Aurel. Victor, p. m. 465.

“or, as Mr. *Mede*, from the Analogy it is easily gather'd, that green Grass is taken for the common People, when, as here, it is joined with Trees.” *Mede on the Revel. p. 85.*

Whether it was the Intention of the Prophetic Style to be so particular, I take not upon me to determine; but it seems plain, it is designed to express some great Calamities brought on the Empire, when it is represented as a Storm, that destroyed not only the green Grass, which is more easily blasted, but which destroyed also a great Part of the Trees, which are supposed more likely to withstand the Violence of a Storm; and it seems to point out these Calamities as the Effect of Wars and Bloodshed throughout the *Roman* Empire, in the Beginning of this Period.

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Zosimus,
l. 3. 137.
Eutropius,
l. 10. p. m.
617.

A little after this bloody intestine War, all the *Roman* Provinces were invaded at once, from the Eastern to the Western Limits, by the *Franks*, *Almans*, *Saxons*, *Quades*, *Sarmatians*, and *Persians*; so that, according to *Eutropius*, *Cum multa oppida Barbari expugnassent, alia obsiderent, ubique facta vastitas esset, Romanumque Imperium non dubia jam calamitate nutaret.*

It is a very remarkable Part of this History, that this Storm of Wars fell so heavy on the great Men of the Empire, and in particular on the Family of *Constantine*, though so likely to continue, in so many of his own Children, and near Relations; and yet, in twenty-four Years after his Death, these Commotions put an end to his Posterity, in the Death of his three Sons; and, in three Years more, extinguished his Family, by the Death of *Julian*, in a Battle against the *Persians*.

The following Reigns of *Jovian*, *Valentinian*, *Valens*, and *Gratian*, to the time that *Gratian* nominated *Theodosius* to the Empire, are one continued Series of Trouble, by the Invasion of the several Provinces of the Empire, and bloody Battles in defence of them, for about the space of sixteen Years, from the Year 363, to 379. *Glaudian* has well expressed the Misery of those Times, to his Son *Honorius*:

Claudius
de iv Consul.
Honor. p.
123.

*Omnibus afflictis, Et vel labentibus istu,
Vel prope casuris, unus tot Funera contra,
Restitit, extinxitque faces, agrisque Colonos
Reddidit, Et Leti rapuit de faucibus urbes.
Nulla relicta foret, Romani nominis umbra,
Ni Pater ille tuus, jam jam ruitura subisset
Pondera, &c.*

These great Calamities which, in so short a time, beset the *Roman* Empire, now Christian, and in particular the Family of *Constantine*, by whom the great Change, in favour of Christianity, was brought about, was a new and great Trial of the Faith, Constancy, and Patience of the Church. As it became the Wisdom and Justice of Divine Providence, to punish the Wickedness of the World, which caused the Disorders of those Times; the Wisdom and Goodness of Christ chose to forewarn the Church of it, that it might learn to justify the Ways of Providence, and not to faint under the Discipline of Affliction, when the great Misimprovement of the best Religion had made it both proper and useful; and when likely such Afflictions, so soon after their great Deliverance from the Opposition of *Rome* Heathen, would be very unexpected, and the more discouraging.

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TEXT.

PARAPHRASE.

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8 *And the second Angel founded, and as it were a great Mountain burning with Fire was cast into the Sea, and the third Part of the Sea became Blood.*

9 *And the third Part of the Creatures which were in the Sea, and had Life, died, and the third Part of the Ships was destroyed.*

I then perceived, the second Angel founded his Trumpet; and I beheld, as if a great Mountain, all on fire, had been cast into the Sea; by which a very considerable Part of the Waters of the Sea was turn'd into Blood.

And a very great Part both of the Creatures which live in the Sea, and the Ships that pass on it for Business or Defence, were destroyed in great Numbers. A proper figurative Representation of a farther Judgment, which should reach the Capital City of the Empire, and many of the Provinces; destroying their Power and Riches, dismembring them from the Empire, and depriving it of all future Support and Assistance from them (e).

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(e) In the Stile of Prophecy, a Mountain signifies a Kingdom, and the Strength of it, its Metropolis; or Capital City. Thus the Prophet *Jeremiah* foretels the Downfall of *Babylon*, Jer. li. 25. *Behold, I am against thee, O destroying Mountain, saith the Lord, which destroyest all the Earth: and I will stretch out mine Hand upon thee, and roll thee down from the Rocks, and will make thee a burnt Mountain.* The Prophet himself explains the literal Meaning of these figurative Expressions, v. 27. *Set ye up a Standard in the Land, blow the Trumpet among the Nations, prepare the Nations against her, call together against her the Kingdoms of Ararat, Minni, and Aschenaz.* The plain Meaning of the Figure of a burnt Mountain, seems also taught by the Prophet, v. 30, &c. *They have burnt her Dwelling-Places, her Bars are broken, one Post shall run to meet another, and one Messenger to meet another, to shew the King of Babylon, that his City is taken at one End, and that the Passages are stopped, and the Reeds they have burnt with Fire, and the Men of War are affrighted.* The general Meaning of this Prophecy is further thus explained, v. 58. *Thus saith the Lord God of Hosts, the broad Walls of Babylon shall be utterly broken, and her high Gates shall be burnt with Fire, and the People shall labour in vain, and the Folk in the Fire, and they shall be weary.* All Efforts to preserve their City and Empire, says Mr. *Lowth* on the Place, shall be as insignificant, as if Men wrought in the Fire, which immediately destroys all the Fruit of their Labours. Or, as the Words may be better translated, and the People shall labour for a thing of nought, and the Folk shall weary themselves for that which shall be Fuel for the Fire, i. e. They shall not be able to preserve their City, but it shall be taken, and become a Prey to the Flames.

Great Disorders and Commotions, especially, when Kingdoms are moved by hostile Invasions, are expressed in the prophetic Stile, by carrying, or casting Mountains into the midst of the Sea. *Therefore we will not fear though the Earth be removed, and though the Mountains be carried into the midst of the Sea, Psal. xlv. 2.*

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*History of the second Trum-
pet.* THE former Period of History, was from the Death of *Constantine* the Great, to the Reign of *Theodosius*; who, for some time, pre-serv'd the Empire from Invasion, and left it to his Sons, *Arcadius* and *Honorius*, A. D. 395.

The Youth and Weakness of these Princes, the Intrigues and Ambition of the chief Ministers, and Governors of the Eastern and Western Parts of the Empire, the Jealousies and Contentions between *Stilicho* and *Ruffinus*, to weaken'd the Empire, that it soon became a Prey to the Northern Nations. *Sigonius*, who has given us an accurate History of these later times of the *Roman* Empire, observes, that the Empire itself began to shake on the death of *Theodosius*: *Theodosio exempto, simul etiam robur, ac dignitas, ipsius titubare imperii capit.* The chief Men of the Empire, to serve their private Ambitions, excited *Alaric*, at the Head of the *Goths*, to invade *Greece*; *Alaric* enters *Greece*, the Straits of *Thermopylae* being purposely left open to him; he lays waste the whole Country, destroys the Cities, puts to death all the Males grown up to Age, and gives all the Women and Children, with the whole Riches of the Country, in Plunder to his Army, according to *Zosimus*.

Sigonius, de Occident. Imp. p. 155.

Zosimi Hist. l. 5. 293.

Sigonius, de Occident. Imp. 161.

The Year 400, or five Years after the Death of *Theodosius*, is marked out as one of the most memorable and calamitous that had ever befallen the Empire. *Annus hic fuit* (says *Sigonius*) *a Christo nato quadringentesimus, omnium, quos Occidens vidit, maxime memorandus extitit. . . . Neque enim ullum sive bellicæ calamitatis, sive barbaricæ feritatis, sive vesanæ cujusdam libidinis, excogitari exemplum potuit, quod non in ipsas provincias,*

Symbol. Dict. The Sea, in the *Hebrew* Language, is any Collection of Waters, (as Mr. *Daubuz* observes.) Now, as Waters are expressly made a Symbol of People in this Prophecy, *Rev. xvii. 15. And he saith unto me, the Waters which thou sawest, where the Whore sitteth, are People, and Multitudes, and Nations, and Tongues*; the Sea may well represent the Collection of many People and Nations into one politic Body, or Empire; and when a Sea is considered as an Empire, or a Collection of People into one Body politic, the living Creatures in that Sea will be the People, or Nations, whose Union constitutes this Empire. And the Prophet *Ezekiel*, by a like Figure, describes the Destruction of the Inhabitants of *Egypt*, by the Death of all the Fish of the Rivers, *Ezek. xxix. 3, &c. Thus saith the Lord God, Behold I am against thee, Pharaoh, King of Egypt. — I will cause the Fish of thy Rivers to stick unto thy Scales. — I will leave thee thrown on the Wilderness, thee, and all the Fish of thy Rivers.* These Expressions seem explained by the Prophet to this Meaning: *Therefore, thus saith the Lord God, Behold I will bring a Sword upon thee, and cut off Man and Beast out of thee.*

Ships, from their Use in Trade, are a proper Representation of the Riches of a People; and as they are of use in War, especially to the Maritime Nations, they are proper Emblems of Strength and Power. As Ships were of both Uses in the *Roman* Empire, they may well be understood both of the Riches and Power of the *Roman* Empire.

Thus we have a Description, in this Part of the second Period of Prophecy, of a Judgment to come on the Empire, in which the Capital should suffer much, many Provinces should be dismember'd, as well as invaded, and the Springs of Power and Riches in the Empire should be very much diminished. Let us consider how the next Period of History agrees with the Description of Prophecy.

civitates,

civitates, agros, hominesque passim cum maxima atrocitate sit editum. Five Years after, A.D. 405, *Rhadagaise* entered *Italy* with an Army of two hundred thousand Men; and though he was defeated by *Stilicho*, yet he had ravaged the Country, before his Defeat, with such Success, that the Heathen Romans publicly declared *Rome* was given up to Destruction, because it had forsaken the Worship of the Heathen Gods; and that the only Way to restore the *Roman* Fortunes, was to restore the ancient Roman Religion, or Idolatry, as *Sigonius* observes. SECT. 7.
Occid. Imper. l. 10.
169.

In the latter End of the Year 406, the *Alains*, *Vandals*, and other barbarous People, passed the *Rhine*, and made the most furious Irruption into *Gaul*, that had yet been known; passed into *Spain*, and from thence over into *Africa*; so that the maritime Provinces became a Prey to them, the Riches and naval Power of the Empire were much diminished, and almost quite ruined.

But the heaviest Calamity fell upon the Capital, and City of *Rome* itself; for *Alaric* enters *Italy* in the Year 409, and after wasting all the Country round about, *oblata omnia oppida populans, ac miserabili strage vastans*, says *Sigonius*, at length laid siege to *Rome*, which was then afflicted both with Famine and a pestilential Distemper. The City was forced to save itself from this Danger, by all its Riches, and purchased a Peace of *Alaric* on very hard Conditions. He raises the Siege for a while, but soon returns, is received into the City, and makes *Attalus* the Governor of *Rome* Emperor; soon after he deposes *Attalus*, and makes Peace with *Honorius*, on condition he should be acknowledged his Associate, and have *Gaul* given to him and to his Army. *Fædus his conditionibus est percussum, ut Alaricus socius Honorii esset, atque in Gallia sedes sibi, suisque locaret.* However, not satisfied with *Honorius*, and his Performance of the Conditions agreed between them, he continues the Siege of *Rome*, and at last takes it, and gives the Plunder of it to his Soldiers, which also occasioned its being set on fire; so that *Sigonius* represents it on all those accounts, as a very great and memorable Calamity. *Insignis fuit calamitas, & rerum humanarum contemplatione memorabilis, quod urbs quæ de omnibus gentibus triumphaverat, tam facile a barbara, & adventitia gente, capta, spoliata, atque combusta sit.* Zosimus, l. 5.
Sigon. Occid. Imper. l. 10.
180.
Idem, p. 182.

This Calamity of the capital City of the Empire, was followed by the Spoil of the greatest Part of all *Italy* in like manner, in which the Christian Bishops, and their Churches, were principal Sufferers. *Alaricus, urbe capta & spoliata, egressus, animum inde ad ulteriorem populandam vastandamque Italiam contulit, itaque Latium, Campaniam, Apuliam, Calabriam, ita cum toto exercitu peragravit, ut locum nullum intactum a vexatione ac direptione reliquerit. Atque imprimis, quasi Romana victoria efferatus, in Ecclesias, Sacerdotes, Episcoposque extorquendi auri gratia, debacchatus, simul omnia humana divinaque jura polluerit.* Idem, l. 11.
183.

It is worthy observation, that this great Calamity which befel the *Roman* Empire, both in *Italy*, and in the Capital itself, much increased the Prejudice of the Heathen Romans against the Christian Religion; as if *Rome* had suffered greater Calamities, now it was Christian, than while it was

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Heathen. A fit Period of History, and becoming the Spirit of Prophecy, to reveal to the Church, to confirm the Faith and Patience of the Church, in such a State of Providence, with a full Persuasion of the Justice and Wisdom of it; and that still the Cause of true Religion should be supported even under so great Calamities as these: But with an Admonition, that the Justice and Wisdom of God would punish the Sins of Christians, as well as of Heathens; and that the outward Profession of the best Religion should not be a Protection against those Judgments they had deserved by their Iniquities; for God, the righteous Governor of the World, is no Respector of Persons: *Shall I not visit for these Things, saith the Lord? And shall not my Soul be avenged on such a Nation as this? says God to his own Church of Israel,* Jerem. v. 6, 9. when their Transgressions were many, and their Backslidings increased.

TEXT.

10 *And the third Angel sounded, and there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third Part of the Rivers, and upon the Fountains of Waters.*

11 *And the Name of the Star is called Wormwood: and the third Part of the Waters became Wormwood, and many Men died of the Waters, because they were made bitter.*

PARAPHRASE.

And I farther perceived in my Vision, 10 that the third Angel sounded his Trumpet; upon which, I beheld a Representation as of a large Star, all on fire, which, like a flaming Torch, fell down from Heaven upon a great Part of the Rivers, and Fountains of Waters.

Upon which, as if Wormwood had 11 been mixed with the Waters, it made them so bitter, they were no longer wholesome to drink; but, like Waters infected, they occasioned the Death of many People. Denoting a farther Judgment on the Roman Empire, on the Capital, and Seat of the Empire; signifying a thorough Desolation and Downfall, not only weakening it, by dismembring its Provinces, but putting an end to all Power, and Authority, of the Government itself (*f*).

THE

(*f*) Stars, in Prophetic Stile, are figurative Representations of many things; among others, they signify Kings, or Kingdoms, eminent Persons of great Authority and Power. Thus, in the Prophecy of Balaam, Numb. xxiv. 17. *There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.* Thus, the Power of the Horn of the He-Goat, prevailing over other Powers, is represented in *Daniel* viii. 10. *And it waxed great even to the Host of Heaven, and it cast down some of the Host, and of the Stars, to the Ground, and stamped upon them.* The Downfall of the Kingdom

THE last Period of History, correspondent to the foregoing Prophecy, ended in the Peace which *Italy* and *Rome* enjoy'd, after the taking of *Rome* by *Alaric*; and dismembring many of the Provinces of the Empire, when *Athaulphus* left *Italy*, and went to settle in *Gaul*. The Emperor *Honorius* return'd joyfully to *Rome*, to the great Satisfaction of the City, in the Year 412. *Honorius Romam repetiit, ac letus, tanquam exonerata aliquando tandem incumbentium Gothorum mole Italia, secunda vicennialia Ludorum apparatu magnifico edidit, Populo Romano post diuturnas tenebras, lucem se tandem aliquam otii ac libertatis, aspicere, gratulante.*

*History of the third Trun-
pet.*

Sigon. Occ.
Imp. l. 11.
185.

Yet though *Rome* and *Italy* recovered themselves into a pretty good State of Peace and Liberty, many of the Provinces were quite dismembered from the Empire. The *Goths*, *Burgundians*, *Franks*, *Vandals*, &c. possessed themselves of the better Parts of *France* and *Spain*.

Valentinian, Son of *Placidia*, succeeded his Uncle *Honorius*, about the Year 425. In his time began those new Invasions of the Empire, which

dom of *Babylon* is represented by a like figurative Expression, the Fall of *Lucifer*, or the Morning-Star, *Isaiah* xiv. 12. *How art thou fallen, O Lucifer, Son of the Morning? how art thou cut down to the Ground, which didst weaken the Nations?* The most natural Interpretation of this Symbol seems to be this: That as the Rising of a Star denotes the Rise of some new Power or Authority, so the Fall of a Star from Heaven, signifies the Fall of some Kingdom or Empire.

Rivers and Fountains of Waters may be considered as the Source and Spring of Waters, which running in a common Channel, make a Sea. And then, as a Sea, or Collection of Waters, denotes a Collection of many People into one Government, the Rivers, and Fountains of Waters, may represent the Seat of the Empire, or People, which have enlarged their Dominion, by reducing other Nations into Provinces; so that, in this sense, Rivers and Fountains of Waters may denote the original Country, or Seat of the Empire, in Distinction from the Provinces.

Rivers, and Fountains of Waters to supply them, may also be considered as Necessarys to the support of Life. Drying up Rivers, and Fountains of Waters, expresses a Scarcity of Things necessary: Thus, when *Hosea* prophesies that *Samaria* shall become desolate, he thus expresses it; *Though he be fruitful among his Brethren, an East-Wind shall come, the Wind of the Lord shall come up from the Wilderness, and his Spring shall become dry, and his Fountain shall be dried up; he shall spoil the Treasure of all pleasant Vessels,* *Hosea* xiii. 15. And thus the Prophet *Isaiah* describes the Destruction of *Egypt*, *Isaiah* xix. 5. *And the Waters shall fail from the Sea, and the River shall be wasted, and dried up.*

And finally, there seems an Allusion in this Description, to one of the Plagues of *Egypt*. *And Moses and Aaron did so as the Lord commanded; and he lift up the Rod, and smote the Waters that were in the River, in the Sight of Pharaoh, and in the Sight of his Servants: and all the Waters that were in the River were turned into Blood. And the Fish that was in the River died: and the River stank, and the Egyptians could not drink of the Water of the River: and there was Blood throughout all the Land of Egypt,* *Exod.* vii. 20, 21. Here then, we have a Prophecy, which aptly expresses a Judgment to come on the Seat of the *Roman* Empire, which should destroy the Power of it, in its Spring and Fountain, and cut off all its necessary Supports; as when Rivers and Fountains, so necessary to Life, are infected, and become rather deadly, than fit for Use.

CHAP. put an End to the Imperial Dignity and Power of *Rome*, and founded a new Kingdom in *Italy* itself.

VIII.

In the Year 427, *Genferic*, with an Army of eighty thousand *Vandals*, seized on *Africa*, and founded a Kingdom there. The *Romans* had given up the Defence of *Britain*, so that the *Britons* were fain to call in the *Saxons* to their Aid, in the Year 449. *Atila*, though soundly beat at *Cbaalons*, in the Year 451, so that one hundred and seventy thousand, or, according to some, three hundred thousand, fell in the Battle; yet, the next Year, he marches with another numerous Army into *Italy*, and destroys all before him. *Jam, omnia quæ intra Apenninum & Alpes erant, fuga, populatione, cæde, servitute, incendio, & desperatione repleta erant; nullaque mali facies aberat, nefaria per omnes ordines, sexus, & ætates, Barbarorum avaritia, crudelitate, ac licentia pervagante.*

Petavii Rot.
Tem. l. 6.
c. 18.

Sigon, Oc.
Imp. l. 13.
225.

Rome and *Italy* were scarce freed from these Troubles, when new Evils succeeded.

Genferic is invited from *Africa*, to revenge the Murder of *Valentinian*; he lands in *Italy* in the Year 455, marches directly to *Rome*, takes the City, and plunders it, carries away all the public and private Riches, makes an incredible Number of the Citizens Captives, and takes the Empress *Eudoxia*, (who had desired his Assistance to revenge the Death of *Valentinian*) together with her Daughters along with her, into *Africa*.

Paul. Diac.
l. 16.
Jornandis
de Reg. Suc-
cess. l. 1.

Sigon. Occ.
Imper. 251.

The Name of the *Roman Empire* continued for a few Years longer as in a dying Condition, under several Successors, till the Year 476, *Odoacer* drawing together an Army of the several Nations in *Germany*, enters *Italy* by the *Trentin*, subdues the whole Country, takes the City of *Rome*, and in it the Emperor *Momyllus*, or *Augustulus*, whom he deposes, and takes to himself the Title of King of *Italy*. Thus *Italy*, and *Rome* itself, became the Possession of the Conquerors; and the *Roman Name, Power, and Empire*, were from that time extinct. *Atque his quidem variis atque incipitibus rerum temporumque successibus, Roma, jam quartum, post Christi annum jam quadragesimum capta, Italiaque a Barbaris firmo tandem possideri imperio, capta est.*

Paul. Diac.
l. 16.

Odoacer did not indeed continue his Kingdom long; for *Theodoric*, at the Head of the *Goths* in *Illyricum*, attacked *Odoacer's* new-founded Kingdom in *Italy*; and, according to *Paulus Diaconus*, so fully with the Consent of *Zeno* then Emperor of the East, that he made a Grant of *Italy* to *Theodoric*. *Italiam ei per pragmaticam tribuens, sacri etiam Velaminis dono confirmavit.* *Theodoric* engages *Odoacer*, overcomes him, and puts him to death; and so founded the *Gothic Kingdom of Italy*, which continued many Years under his Successors, till it was subdued by *Narfes* for the Emperor *Justinian*, A. D. 553.

Thus *Rome* itself, and *Italy* the Seat of the Empire, according to the Prophetic Description, became a Prey to the barbarous Nations, and followed the Fate of the Provinces.

However, even under the *Gothic Kingdom*, *Rome*, though it lost the supreme Authority of Empire, was permitted to retain some Appearance of its ancient Form of Government and Magistracy. *Theodoric* made

Ravenna

the REVELATION of St. JOHN.

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Ravenna the Seat of his Kingdom; yet Rome retained its Senate and Consuls, and the Image of its former Government. *Jam vero nullum Romanum institutum mutavit; siquidem & Senatum, & Consules, Patricios, Praefectos Pretorio, Praefectum Urbis . . . ceterosque qui fuerunt in Imperio Magistratus retinuit.* SECT. 7.
Sigonius Oc.
Imp. 265.

TEXT.

12 And the fourth Angel sounded, and the third Part of the Sun was smitten, and the third Part of the Moon, and the third Part of the Stars; so that the third Part of them was darkened, and the Day shone not for a third Part of it, and the Night likewise.

PARAPHRASE.

I moreover beheld in my Vision, when 12 the fourth Angel sounded his Trumpet; and the Events which were to follow upon it were represented by a very great and gloomy Darknes: As if a thick Cloud had so darkened the Air, that neither the Light of the Sun, Moon, or Stars, could be perceived through it; so far was it from the Brightness of a clear Day, that there was not so much as the Brightness of a clear Night, but all around was cloudy and dark. A fit Representation, to express the last Desolation of the Imperial City, which God's righteous Judgments had doom'd (as *Babylon* heretofore) to a Loss of all Power, and of all Authority (g).

THIS

(g) Darkening, smiting, or setting of the Sun, Moon, and Stars, says Sir Isaac Newton, are put for the setting of a Kingdom, or the Desolation thereof, proportional to the Darknes. And when Darknes is opposed to Light, Mr. Daubuz observes, as Light is a Symbol of Joy and Safety, so Darknes is a Symbol of Misery and Adversity. According to the Stile of the Prophet *Jeremiah*, Give Glory to the Lord your God, before he cause Darknes, and before your Feet stumble upon the dark Mountains; and while ye look for Light, he turn it into the Shadow of Death, and make it gross Darknes, Jer. xiii. 16. The Darknes of the Sun, Moon, and Stars, is likewise observed to denote a general Deficiency in Government, as the Prophet describes a Day of severe Judgment. For the Stars of Heaven, and the Constellations thereof shall not give their Light: the Sun shall be darkened in his going forth, and the Moon shall not cause her Light to shine: and I will punish the World for their Evil, and the Wicked for their Iniquity. I will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible, *Isaiah* xiii. 10, 11. And thus the Prophet *Ezekiel* describes the Destruction of the Kingdom of *Egypt*, Ezek. xxxii. 7, 8. And when I will put thee out, or, as in the Margin, *extinguish thee*, quite deprive thee of all Authority and Power, I will cover the Heaven, and make the Stars thereof dark, I will cover the Sun with a Cloud, and the Moon shall not give her Light: all the bright Lights of Heaven will I make dark over thee, and set Darknes upon thy Land, saith the Lord God. As this is the Meaning of these figurative Expressions in general, it is

Sir I. Newton, Part I. p. 18.

Symbol. Diss.

CHAP.
VIII.

*History of the
fourth Trum-
pet.*

THIS figurative Representation will very properly express the following Period of History, and the true State of the City of *Rome*, once the Imperial City, and Mistress of the World.

We have seen, in the former Parts of this Period, the Loss of the Imperial Authority, when *Theodoric* founded the *Gothic* Kingdom of *Italy*, and made *Rome* subject to it, A. D. 493. But it was observed, that he then left to the City of *Rome*, some Appearance and Splendor of its ancient Government, in a Senate, Consuls, and other Magistrates.

Now, in the Reign of *Justinian*, Emperor of the East, this new Kingdom of *Italy* is overthrown, and new and great Calamities befall that miserable Country. *Gothorum in Italia imperium concidit, atque ipsa Italia omnis, atrocissimarum calamitatum exempla, persensit.*

In the Course of this War, *Belisarius* the Imperial General takes *Rome*, A. D. 536. The next Year, *Vitiges* King of the *Goths* besieges it with an Army of 150000 Men. In this long Siege, which continued above a Year, the *Romans* were afflicted both with Famine and Pestilence, and suffered extremely, tho' at length the *Goths* were fain to raise the Siege. *Totilas*, King of the *Goths*, afterwards takes *Rome*, A. D. 546. it is retaken by *Belisarius* the next Year, and again taken by *Totilas* about two Years after.

During this War, which lasted for twenty Years, *Rome* was besieged and taken five times; the City and whole Country suffered all the Evils of War, in every Place; and the Event was, to reduce *Rome* to the lowest and meanest Condition, in the Loss of all Authority and Power, being made entirely subject to the Exarchate of *Ravenna*.

*Sigonius de
Reg. Italiæ,
3.*

For *Narses* having quite subdued the *Gothic* Kingdom of *Italy* for the Emperor of the East, was constituted Governor of the whole Country, with the Title of Duke of *Italy*, and all the Governors of the several Cities were only inferior Officers under him.

A little after, the Exarchate of *Ravenna* was established by the Emperor *Justin II.* *Longinus* is sent into *Italy*: He appoints a new Form of Government: The Seat of Government was from that time fixed at *Ravenna*, and every City of *Italy* entirely subjected to the Exarch, both in Things civil and military. *Is (Longinus) says Sigonius, primum Ravennæ non Romæ præfecturæ sedem posuit; nec se Ducem, sed Exarchum Italiæ, quemad-*

*Daubuz,
Prelim. Disc.
Pule 1.*

also a good Rule of Interpretation, to apply the particular Meaning of such Descriptions, according to the Subject, to the Order and Scene of Action, then referred to, and intended to be represented by such Descriptions. In this View, considering that the Subject, Order and Scene of Action, are the Downfall of the *Roman* Empire, and of the Power and Authority of *Rome* the Imperial City, it will very fitly and properly represent an entire extinguishing of all Authority and Power in *Rome*, once the Seat of Empire; putting out or extinguishing, in the Language of *Ezekiel*, the Splendor of Authority and Power, as well as taking away the full Exercise of it. Not only the Brightness of the Day, and Light of the Sun, but the fainter Light of the Night and Moon, nay even the little glimmering Light of the Stars, shall be put out.

modum

modum & Africæ Exarchus erat, vocavit, & provinciarum consularibus, correctoribus, præsidibusque sublatis, singulis civitatibus, singulos duces imposuit, ac varios eis, ad reddenda jura, judices assignavit.

SECT. 7.

Sigonius, de Regno Italiæ, p. 5.

Thus Rome lost all her Dignity and Authority, her Senate and Consuls, and was put upon a level with all the lesser Cities and Towns of Italy, and became also a small Dutchy of the Exarchate. *Parem itaque faciens urbem Romanam, aliis Italiæ vel urbibus, vel oppidis, hæc una in re illam honoravit, quod impositum tunc magistratum præsidem appellavit, sed qui successerunt appellati sunt Duces, ut postea per multos annos, sic Romanus appellaretur Ducatus, sicut Narniensis, Spoletanusque est dictus; neque post Basilium, qui cum Narsete Consul fuit, vel Consules Roma habuit, vel Senatum legitime coactum, sed a Duce, Græculo homine, quem Exarchus ex Ravenna mittebat, res Romana per multa tempora administrata est.*

Blondus, Decad. primæ, l. 8. p. 102.

This was a new Form of Government, altogether unknown before; and though it might be called, in some Sense, a Form of Roman Government, as the Exarchs of Ravenna were Lieutenants for the Roman Emperors of Constantinople, yet it was such a Form of Government, by which Rome seem'd to have receiv'd a mortal Wound; for that Imperial City was depriv'd by it of all Authority and Power, and seem'd to have lost all Hopes of ever recovering them again, when it was made a small Dutchy, entirely subject to another City, where the Emperors, Lieutenants or Exarchs, had fixed the Seat of their Residence and Government of Italy; and this, by the Appointment and Constitution of the Emperors of the East, in virtue of their Claim to the sole Authority of the Roman Empire.

TEXT.

13 And I beheld, and heard an Angel flying through the midst of Heaven, saying with a loud Voice, Wo, wo, wo, to the Inhabitants of the Earth, by reason of the other Voices of the Trumpet of the three Angels which are yet to sound.

PARAPHRASE.

After this, I farther perceived in my Vision, that an Angel flew, as it were, through the midst of Heaven, and proclaimed, for the Information of all, with an audible Voice, Though the Judgments signified by the four Trumpets which have already sounded, are very great and formidable, yet greater Judgments still remain to be inflicted on the Earth, in the Events that are to follow upon sounding the three Trumpets that yet remain (b).

CHAP.

(b) Several Interpreters suppose this Part of the Vision, a Representation of some faithful Witnesses, against the Superstition, Idolatry, and growing Corruptions of those Times. So Mr. Daubuz observes, " Preaching against Errors, is prophesying against them; and by that bringing down the Judgments of God upon the Impenitent,

TEXT.

PARAPHRASE.

1 **A**ND the fifth Angel sounded, and I saw a Star fall from (a) Heaven unto the Earth, and

ON the sounding of the fifth Angel which followed, I saw in my Vision a Star fallen from Heaven, or an Angel come down from thence, to whom was

“ penitent, he supposes the Dreadfulness of the Woes of the three Trumpets, is proclaimed to the corrupt Members of the Church : because, as they were endued by the divine Revelation, with more Knowledge than before, being all Christians by Name, they therefore deserve to suffer more for their Crimes than plain Heathens, such as were chiefly concerned in the former Judgments.” The greater Guilt of a corrupt Church, is indeed a good Reason for severer Punishment, and will justify the Ways of Providence, in these heavy Judgments on the Empire, now Christian, yet going fast into Corruption of Doctrine and Manners, and even to incorporate the Heathen Superstition and Idolatry into the Christian Worship ; but whether this Part of the Vision means any more than to raise Attention to the following Events, which were to be very calamitous and extensive, I shall leave to the Judgment of the Reader.

(a) *A Star fallen from Heaven.* Stars, in the Language of Prophecy, signify Angels. The Angels of the heavenly Host, as well as the Angels or Bishops of the Churches, seem to be called Stars in Scripture ; as when, at the Creation, *The Morning-Stars sang together, and all the Sons of God shouted for joy*, Job xxxviii. 7. In like manner, when this Abyss, or bottomless Pit, is shut up, it is represented in this Prophecy, to be done by an Angel coming down from Heaven, having the Key of the bottomless Pit. These Expressions are so nearly the same, as well as upon the same Subject, that they may well be taken in the same sense, and so used to explain each other. It is a general Expression of the *Jews*, concerning the Works of God, that he sends an Angel to do them ; so that *Maimonides* observes, *Non enim invenies Deum ullum opus fecisse, nisi per manus alicujus Angeli.* And *Hermas*, who lived very near the Time of this Revelation, and seems to have designed, in several Passages, to imitate it, speaks of the Angel appointed over the Beasts, appearing for his Preservation ; *Misit Dominus Angelum suum, qui est super bestias, & obturavit os ejus, ne te dilaniaret.*

This Expression then, *a Star fallen from Heaven*, or, *an Angel come down from Heaven, with a Key to open the bottomless Pit*, seems naturally to mean the Permission of divine Providence of these evil and calamitous Events, which are described to follow upon opening the bottomless Pit, which could not have happened but by the Permission of the divine Providence, and according to the wise and holy Orders of the divine Government ; for the Providence of God could as surely have prevented the Temptations of Satan, and the Powers of Darkness, as if Satan and his Angels had been fast locked up, and secured in a safe Prison ; so that he sends an Angel, his Messenger, with the Key of the bottomless Pit, to open their Prison, and permit them to go out, to teach that they can only act so far as they have leave and permission, and can always be restrained and shut up again, at the Good-will and Pleasure of the supreme Governor of the World.

Maimon.
Mor. Nevoc.
Par. 2. c. 6.

Hermæ Pastor. l. 1.
Vis. 4. s. 2.

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TEXT.

and to him was given the Key of the bottomless Pit (b).

P A R A P H R A S E.

SECT. 7.

was given the Key of the Abyfs, or bottomless Gulph; which fitly expressed a Commission from God, to permit Satan, at the Head of the Kingdom of Darknefs, to infest the World with some new and great Temptation, as if Satan, at the head of his apostate Angels, was let loose to disturb the Earth, and deceive the Nations of it.

2 And he opened the bottomless Pit, and there arose a Smoke out of the Pit, as the Smoke of a great Furnace, and the Sun and the Air were darkened, by reason of the Smoke of the Pit.

And I beheld in my Vision, that the 2 Angel who had the Key of the bottomless Pit, opened it, and immediately there seemed to break out of the Pit, a very thick and dark Smoke, as if it had been the Smoke of a burning Furnace; and the Smoke was so thick, that it intercepted the Light of the Sun, and made the whole Air dark round about. A very proper Representation of great Errors, darkening the Understanding, obscuring the Truth, and attended with Violence and Destruction (c).

I

(b) The Abyfs, or bottomless Pit, is explained in the Prophecy itself, to be that Place where the Devil and Satan are shut up, that they should not deceive the Nations, *Rev. xx. 1, 2, 3.* The Abyfs seems also to be used in the like Sense, when the Devils besought Christ, that he would not command them to go out into the Deep; in the Original, into the Abyfs, or bottomless Pit, (*εις την αβυσσον*) The learned Grotius observes, that this Abyfs, or bottomless Pit, is the same with what St. Peter calls Hell, or Tartarus: For if God spared not the Angels that sinned, but cast them down to Hell, *αγγελους ζατους ταυτα αεωσας*, and delivered them into Chains of Darknefs, to be reserved unto Judgment, *2 Pet. ii. 4.*

Grotius, on Luke viii. 31.

Now this Prison of Satan, and of his Angels, by a righteous Judgment of God, is permitted to be opened, for the just Punishment of apostate Churches, who would not repent of their evil Works. We may then say, with an eminent Interpreter, "Behold something more terrible than what we have hitherto seen! Hell opens, and the Devil appears, followed by an Army, of a stranger Figure than St. John has any where described." And we may observe from others, that this great Temptation of the Faithful was to be with the united Force of false Doctrine and Persecution. "Hell does not open of itself, as the Bishop of Meaux observes, it is always some false Doctor that opens it; by which means Satan is loosed to deceive the Nations."

Bp. of Meaux on the Place.

(c) As a great Smoke hinders the Sight, so do Errors the Understanding. He keeps to the Allegory, says Grotius; for Smoke takes from us the Sight of the Stars; Smoke, especially when proceeding from a fierce Fire, is also a Representation of De-

M

vastation.

CHAP.
IX.

TEXT.

PARAPHRASE.

3 And there came out of the Smoke Locusts upon the Earth, and unto them was given Power, as the Scorpions of the Earth have Power.

4 And it was commanded them, that they should not hurt the Grass of the Earth, neither any green Thing, neither any Tree, but only those Men who have not the Seal of God on their Foreheads.

I further perceived this Smoke out of the bottomless Pit, brought Locusts along with it, and scattered them over the Earth; and they had Power given unto them not unlike the natural Power of Scorpions to do harm. A proper Similitude to express a great Multitude of People, marching with great speed and swiftness, to plunder and destroy their Neighbours (d).

I observed one thing very peculiar to these Locusts, and different from what was to be expected from the natural Locusts: They had an express Direction, not to prey upon or destroy the Grass, Trees, and Fruits of the Earth, as natural Locusts are used to do; but as Persons compared to Locusts, for Multitude, and Swiftness to spoil, they were to hurt Men, and yet to hurt only such as had not the Seal of God on their Foreheads. Which may properly mean, that these Locusts are to be understood figuratively, for a great Number of Spoilers; as if Satan, at the head of the Powers of Darkness, was leading on a great Company, both to corrupt and ravage the World. Yet, in this extraordinary Judgment

vastation. Thus, when Abraham beheld the Destruction of Sodom and Gomorrah, Gen. xix. 28. *Lo, the Smoke of the Country went up as the Smoke of the Furnace.* The great Displeasure of God is represented by the same figurative Expressions of Smoke and Fire. *Then the Earth shook and trembled; the Foundations also of the Hills moved, and were shaken, because he was wroth: there went up a Smoke out of his Nostrils, and Fire out of his Mouth devoured, Coals were kindled by it,* Psal. xviii. 7, 8.

(d) Locusts and Grasshoppers are expressly made to signify both the Multitude of the Eastern Nations invading Israel, and the swift Progress and Destruction they made, Judges vi. 5. *For they came with their Cattle, and their Tents: and they came as Grasshoppers for Multitude: for both they and their Camels were without number, and they enter'd into the Land to destroy it.* And thus also the Locusts, in the Prophet Joel, c. i. 6. are represented; *For a Nation is come upon my Land, strong, and without number.* The same Word in the Original, אֲרֵבָה, is in the one Place translated Grasshopper, in the other, Locust.

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TEXT.

PARAPHRASE.

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SECT. 7.

ment of God on a corrupt Church, he would take care to preserve the Interest of true Religion and Christianity among a faithful People. He would protect them in such manner, that they should preserve their Religion, and the Profession of it, notwithstanding the great Difficulties those Enemies to Christianity should bring upon them.

5 And to them it was given that they should not kill them, but that they should be tormented five Months: and their Torment was as the Torment of a Scorpion, when he striketh a Man.

And I farther perceived they did not 5 receive a Commission to take away Mens Lives, when they invaded and spoiled them; they were to torment them for a space of time, for five Months: and their Torment was resembled to the Pains and Uneasiness which Men feel, when they are bit by a Scorpion.

6 And in those Days shall Men seek Death, and shall not find it, and shall desire to die, and Death shall flee from them.

Yet, though they had not a Commis- 6 sion to take away Mens Lives, they should make their Lives so uneasy and miserable to them, that they would rather chuse Death than Life, and desire to die rather than remain in their Misery (e).

The

(e) The Time in which these Locusts were to torment Men, seems an Allusion to the Time in which natural Locusts are used to do harm, and after which they die. They are hatched, as *Bochart* observes, about the Spring, and die at the latter End of Summer; so that they do not live above five Months. So that learned Interpreter of Scripture understands the Expressions at the 5th and 10th Verses: *Ita quod Bochart. Hieros. l. 4. c. 8. versu 5 & 10, nocent hominibus per quinque menses, videtur ideo dici, quia Locustæ Vere natæ, sub finem æstatis obeunt; nec supra quinque menses vivere solent.*

The Time of five Months may likely mean, that the Invasions of this People meant by the Locusts, should be, after the manner of the Locusts, during the Summer Months. This seems a more natural Meaning than a certain Number of prophetic Years, during which space of time their Power should continue, as some Interpreters have thought. If any have the Curiosity to see an Interpretation of these five Months, for one hundred and fifty Years, at the proportion of thirty Days to a Month, he may find it in Mr. *Daubuz* and *Waple*, or in Mr. *Mede*. He may see another Interpretation for three hundred Years, because the five Months are twice mentioned at the 5th and 10th Verses; but as I see no reason for such Interpretation, so I perceive no Certainty in the Application.

The Torment of a Scorpion, when he striketh a Man, is great and very painful, according to the learned *Bochart*. He observes, from *Dioscorides*, *Cum quis a Scorpione*

7 And the Shapes of the Locusts were like unto Horses prepared unto Battle, and on their Heads were as it were Crowns of Gold, and their Faces were as the Faces of Men.

8 And they had Hair as the Hair of Women, and their Teeth were as the Teeth of Lions.

The Appearance of these Locusts was 7 such, as in part resembled the Locusts described in the antient Prophets; but in part differed from those Descriptions, as well as from the Description of natural Locusts. They were like unto Horses prepared for Battle; but they seemed to have a sort of golden Coronets on their Heads, and to appear with the Countenance and Visage of Men (f).

Yet, with a manly Countenance, they 8 dressed their Head, and Hair, in an effeminate manner; and were as ready for Rapine, and intent upon it, as if they had Teeth hard and strong to devour, as the Teeth of Lions (g).

As

Bochart. Hieroz. l. 4. c. 29. v. 3. p. 640. Id. l. 4. c. 29. *pione morsus est, locus quam primum inflammari incipit, durusque esse & ruber, & vehementi dolore affectus.* Inflammation, and violent Pain, are fit Similitudes to express great Uneasiness and Torment. The same learned Author further observes, that Scorpions, as Locusts, hurt only during the Summer Months. *Nec frustra est, quod mysticis Locustis, quæ Scorpionum caudas habent, non datur potestas nocendi hominibus; nisi per menses quinque: quippe ut Locustæ ita nec Scorpiones diutius nocent, nam per frigora torpent, nec quidquam ex iis est periculi.* Tertullianus familiare periculi tempus æstus.

(f) Joel, speaking of the natural Locusts, observes, the Appearance of them is as the Appearance of Horses, and as Horsemen so shall they run, c. ii. v. 4. This Representation of the swift Motion, is supposed by some to be an Allusion to the Form of their Heads, as the Head of a Locust naturally resembles the Head of an Horse. Locustæ, says Bochart, *ab Italis vocantur Cavalette; hinc Albertus, lib. 26. Caput habent figura equi.* And Theodoret, on this Passage of Joel: *Si quis Locustæ caput diligenter consideret, persimilem equo inveniet.* It is, to be sure, a beautiful Representation of the Swiftmess and Expedition with which an Army, consisting principally of Horsemen, invade and ravage a Country.

Some Interpreters understand these Crowns of Gold they wore on their Heads, to represent the Victories of this People, by Faces as the Faces of Men, that they had seemingly reasonable and plausible Pretences for their Invasions. Others understand it a Description of the proper Habit of this People, that they should wear Ornaments on their Heads, like Crowns or Mitres. "The Mitre of the High Priest was called by the antient Greeks, *Tiara, Cidaris*, and sometimes *Diadema*; they were a sort of Linen Turbant, commonly white: and such were the Diadems of Kings, which Ammianus calls *Fasciolam candidam, Regiæ Majestatis insigne.*" This Linen Covering of the Head, with the Plate of Gold, in which Holiness to the Lord was inscribed, is called the Holy Crown. So that a Turbant, with a Gold Ornament, in the Language of the Scripture, is a Crown of Gold, *Lev. viii. 9.*

(g) By Hair, as the Hair of Women, some understand, that their Pretences should be insinuating and deceitful; but it seems rather to refer to some Effeminacy in their

Dress,

TEXT.

PARAPHRASE.

SECT. 7.

9 And they had Breast-plates, as it were Breast-plates of Iron, and the Sound of their Wings was as the Sound of Chariots of many Horses running to Battle.

10 And they had Tails like unto Scorpions, and there were Stings in their Tails, and their Power was to hurt Men five Months.

11 And they had a King over them, which is the Angel of the bottomless Pit, whose Name in the Hebrew Tongue is Abaddon, but in the Greek Tongue hath his Name Apollyon.

As they were thus fitted to destroy, they were also well defended against Opposition, as if they were armed with Iron Breast-plates; and they invaded their Enemies with a great Noise, as if many Chariots and Horses were rushing into Battle (b).

They had moreover this peculiar in their Form, that they had Tails as Scorpions, and in them Stings, by which they were able to do great hurt and mischief in the Places which they invaded; and thus, tho' Locusts, they were able to torment as Scorpions do (i).

Though the natural Locusts have no King (k), yet these figurative Locusts have one, who is the Angel of the bottomless Pit, that evil Spirit, the Prince of the Power of Darkneſs, who, from the constant Evils he is designing and doing in the World, is called the Destroyer.

Dress, by which this People should be distinguished, probably such an Appearance as Plin. Nat. Hist. l. 6. c. 28. Mr. Daubuz has described from Pliny, *Arabes mitrati degunt, aut intonso crine, barba eraditur præterquam in superiore labro*. So that the *Arabians*, tho' they affected to wear great Mustachoes, yet wore long Hair, tressed and plaited after the manner of Women; and hereby, says Mr. Daubuz, is set forth, together with this their Custom, their Effeminacy and Lust, to which they were extremely addicted. Servius, on Virg. Æn. l. 9. ver. 616. *Et habent ridicula mitræ. Pileæ virorum sunt, mitræ fæminarum. . . . Alii mitras meretricum esse voluerunt*.

Teeth, like the Teeth of Lions, is a Description of Locusts in the Prophet Joel, *Whose Teeth are the Teeth of a Lion, and he hath the Cheek-Teeth of a great Lion*, Joel i. 6. to express great Rapaciouſness, and how easily they destroy all before them.

(b) It is observed of the Locusts in Joel, c. ii. v. 8. *When they fall upon the Sword, they shall not be wounded*. And it is observable, says Mr. Daubuz, that the natural Locust hath about its Body a pretty hard Shell, of the Colour of Iron, *Armavit natura cutem*, says Claudian; so that herein the Symbol of the Breast-plate is exactly suited to the natural Locust. The Prophet Joel, c. ii. v. 5. also describes the Locusts, *like the Noise of Chariots on the Tops of Mountains shall they leap . . . or, as a strong People set in Battle-Array*; to express the Terror and Consternation they shall occasion by their Invasions.

(i) Whether these Tails, and Stings as Scorpions, were designed to express, that these People should spread the Poison of Error and Delusion, where they come, or only to express the great Pain and Uneasiness their Invasions should occasion, I leave to the Judgment of the Reader.

(k) It is an Observation of Agur, *The Locusts have no King, yet go they forth all of them by Bands*, Prov. xxx. 27.

Such

A PARAPHRASE and NOTES on

TEXT.

PARAPHRASE.

12. *One Woe is past, and
behold there come two Woes
more hereafter.*

Such woful Judgments the Church is to expect, when the righteous Providence of God shall give permission to the Destroyer to punish the Sins of Men ; and even when this Wo shall be passed, the Church is to expect yet farther Woes, when the sixth and seventh Angels shall sound their Trumpets.

*History of the
fifth Trum-
pet.*

THE foregoing Prophecies of this Period have brought us, by various Steps, to an entire Subversion of the Western Empire, when Rome lost all its Authority and Power, was no longer a Seat of Government, but a petty Dutchy governed by an Officer appointed by the Exarch of *Ravenna*, and serving under him ; who, as the Emperor's Lieutenant, had the chief Command through all his Dominions in *Italy*. This Exarchate began, according to *Sigomius*, A. D. 566. according to *Petavius*, A. D. 568.

The present Prophecy describes a very remarkable Judgment, which should follow in the Course of Providence. It is mark'd, by peculiar Circumstances of Woe and Afflictions, as if Satan, at the Head of the Powers of Darkness, had broke the Prison of the bottomless Pit, and was come abroad into the World, to spread all the Evils of Ignorance, Error, Deceit, Violence, Spoil and Slavery, among Men.

There are many Circumstances in this Description, peculiar and distinguishing Marks of this Judgment : The Ignorance and Error they should propagate, their Number and Hardiness, the Customs, Habits, and Manners of this People, and of their Invasions, the mighty Progress they should make, and their different Treatment of Christians and Idolaters, are sufficient to point out this memorable Event of Providence to our Observation. This new Trial of the Faith and Patience of the Saints, and new Judgment of God upon such Christians themselves, as corrupted the Purity of Christian Faith, Worship, and Manners, was worthy the Spirit of Prophecy to reveal ; and the Protection of the Church, so as to preserve the Christian Faith and Religion, in a time of so great Danger, was a very wise and useful Encouragement to the Faith and Constancy of the Church, which is the general and immediate Intention of all the Revelations of this Prophecy.

The next Scene of Providence, which greatly surprized the whole World, as well as the Christian Church, was the Rise of *Mohammed*, and a more wonderful Progress of a new Religion, and a new Empire, than the World had ever seen before.

Prideaux's
*Life of Ma-
homet, p.*
12.

About the Year of Christ 606, *Mahomet* (as his Name is usually writ) began to pretend to Revelation, and converse with the Angel *Gabriel*, in a solitary Cave near *Mecca* in *Arabia*. In the Year 608, which was the fortieth

fortieth of his Age, he began to take to himself the Stile of the Apostle of God ; and to propagate his Imposture, he pretended not to deliver a new Religion, but to revive the old Religion God first gave to Adam : and, by many other specious Pretences of receiving his Revelations from the Angel *Gabriel*, he gained several Profelytes. Yet the People of *Mecca*, where he lived, were so averse to his Imposture, that they resolved to strike at the Root, and prevent the spreading of farther Mischief, by cutting him off who was the chief Author of it ; so that he was forced to fly from *Mecca* to *Medinah*, then called *Yathreb*. This was in the Year 622, from which Flight of *Mahomet*, the *Hegira*, or Computation of Time among the *Mahometans*, begins. SECT. 7.
Prideaux's
Life of Ma-
homet, p. 16.

From this time he tells his Disciples, his Religion was not to be propagated by disputing, but by fighting. Id. 62.

Accordingly the next Year 623, he fell upon the Traders of *Mecca*, though guarded by 1000 Men, and beat them ; and spent the rest of the Year in robbing, plundering, and destroying all those who would not come in to him, and embrace his Religion. Id. 78.
Id. 86.

The next Year, he continued the same Course, and fought a Battle with a larger Number of his Opposers, in which he was overborn, and himself grievously wounded. To prevent the ill Effect this Disgrace might have on the Minds of his Followers, he taught them, that the time of Life being determind by God, they who should be slain in Battle, died no sooner than they must otherwise have done ; and as they died fighting for the Faith, they gained the Crown of Martyrdom, and the Rewards of Paradise. Id. 88.

In the Year 627, he was attacked by an Army of 10000 Men, from which Danger he very dextrously extricated himself ; and, the same Year, was inaugurated in the supreme Authority, and made Head in all things Civil and Religious. Id. 94.
Id. 97.

In the Year 629, *Mahomet* had an Army of 10000 Men ; so that he very soon brought most Parts of *Arabia* into his Power. Id. 104.

In the Year 630, he turned his Arms towards *Syria*. In 631, all the *Arabs* came in and submitted to him ; and, in the following Year, he himself died, being 63 Years of Age, according to the *Arabian* Account, which make only 61 of ours ; so that *Mahomet*, in the space of twenty-three Years, founded a new Religion, and a new Empire, throughout the large Country of *Arabia*, a Country bigger than *Germany*, *Italy*, *Spain*, *France*, *Great Britain* and *Ireland* together : Which, as Dr. *Prideaux* observes, " God has permitted, in his all-wise Providence, to continue a Scourge unto us Christians, who having received so holy and so excellent a Religion, through his Mercy unto us in Christ Jesus our Lord, will not yet conform ourselves to live worthy of it." Id. 115.

This new Government and Religion were in some Danger, on the Death of its Founder, by a Competition for the Succession ; but *Abubeker*, who succeeded, soon suppress'd several Rebellions, and in particular subdued *Moseilam*, who pretended himself a Prophet, in opposition to *Mahomet* ; and having settled his Affairs pretty well at Home, thinks of putting in execution Ockley,
Hist. Sara-
cens, V. 1.
10, 17, 20.

Al Koran, execution *Mabomet's* Commission, of fighting for the Religion of God.
c. 4. p. 70. He therefore sends Armies into *Babylon* and *Syria*, and summons his Forces
c. 9. p. 149. together, by this remarkable Letter :
&c.

Ockley, ib. p. 22. “ **I**N the Name of the most merciful God, *Abubeker*, &c. to the rest
“ of the true Believers, Health and Happiness, and the Mercy and
“ Blessing of God be upon you. I praise the most high God, and I pray
“ for his Prophet *Mabomet*. This is to acquaint you, that I intend to
“ send the true Believers into *Syria*, to take it out of the Hands of the
“ Infidels ; and I would have you to know, that fighting for Religion is an
“ Act of Obedience to God.”

Abul Phara- In this short Reign, which was but two Years and a few Months, the
jii, Hist. *Saracens* made a great Progress, beat the Army of the *Greek* Emperor,
Dynast. p. and slew, according to their own Account, fifty thousand Men, took
90. p. 110. *Damascus*, and enter'd far into *Syria*. *Omar*, who immediately succeeded
Abubeker, reigned ten Years and an half, drove all the Jews and Christi-
ans out of *Arabia* ; subdued *Syria*, *Egypt*, and other Parts of *Africa*, be-
sides the greatest Part of *Persia* ; took the City of *Jerusalem* ; and in the
Battle of *Yermouk*, as *Abu Obeidah*, the General, wrote to the Calif, they
killed one hundred and fifty thousand, and took forty thousand Prisoners ;
and adds, As to those that fled into the Desarts and Mountains, we have
destroyed them all, and stopped all the Roads and Passages ; and God has
made us Masters of their Country, and Wealth, and Children.

Ockley,
Hist. Sarac.
V. 1. 241.
242.

Othman continued the *Saracen* Conquests ; the whole *Persian* Empire
fell into his Hands, in the Year of the *Hegira* 31, A. D. 651. and *Sy-
ria*, with *Egypt*, were brought into full Subjection. But,

Upon the Death of *Othman*, the Quarrel about the Succession put a
considerable Stop to the *Saracen* Arms. This seems to make the Death
of *Othman* a proper Period to the first Progress of the *Mabometan* Empire
and Religion, and a proper End of that Part of History that is correspon-
dent to this Part of Prophecy.

To this Account of the Rise of the *Mabometan* Religion and Empire,
it may be proper to subjoin some Remarks on the Customs of this People,
the Manner of their making War, and invading their Neighbours.

It was observed from *Pliny*, that the *Arabians* wore a sort of Turbants,
or Mitres, on their Heads ; that they dressed and twisted their Hair in a
particular Manner, so that one Party of the *Saracens* was distinguished by
it from another. It is remarkable, says *Ockley*, the Sect of *Ali* have not
Ib. V. 2. 87. only a Turbant after a different Fashion, but they also twist their Hair after
a Manner quite different from the rest of the Musselmans.

Abul Phara- They used also the Custom of wearing Beards : *Ebn Hannif*, *Ali's* Go-
jii Hist. vernor of *Basora*, had his Hair cut off, and his Beard spoiled in con-
Dynast. p. tempt. *Ubi cum Ebn Haniffum ipsi ab Hali præfectum prebendissent, crini-
118. bus avulsis, & Barba depilata demiserunt*. At least, according to *Pliny*,
they left some Hair, like Mustachoes, on their upper Lip. So exactly
did

did their Dress answer the Description of Crowns, Faces of Men, and Hair as the Hair of Women. SECT. 7.

The Care of the *Arabians* about their Horses, and the Excellency of their Breed, are taken notice of by al. who mention them.

It is well known, the Manner of invading their Neighbours was by sudden Incurfions during the Summer Months; retiring again, and dispersing themselves to their own Homes, during the Winter; and gathering together the next Spring, for a new Summer's Invasion.

According to the military Laws and Constitutions of the *Mahometans*, War was forbid during the sacred Months, which were the two first and the two last: *Aggredi bello hostes suos omni tempore fas esse pronuntiavit*, (*Mohammed*) *exceptis quatuor mensibus anni, duobus primis, & postremis; qui propterea sacri appellantur.* Al Koran, c. 2. p. 22. c. 9. p. 82. Reland, Dissert. de jure militari Mohammedanorum, p. 5. lb. p. 10.

A sufficient Number is appointed by the same Constitutions, to be sent out yearly, as may make the *Mahometans* equal or superior to the Enemy: *Istiusmodi copiarum educio, singulis annis ad minimum semel fieri debet.*

Their military Laws make also a great Difference between those People they call *Harbi*, and the *People of a Book*. The *Harbi* were either Atheists, and Persons of no Religion, or Idolaters, who did not worship the true God, according to any Book of Revelation; these were not tolerated in the *Mahometan* Law, but they were to be prosecuted with War, till they embraced the Religion of *Mahomet*. But the *People of the Book* were such as worshipped God, according to some Book of Revelation, as the Jews and Christians; these were to be prosecuted with War, till they embrace *Mahometanism*, or agree to pay a Tribute: But then they were to be left in Peace, and in the quiet Use of their own Religion, even where the *Mahometan* Authority was fully settled. Thus the very Laws of *Mahomet* made Provision not to kill those who professed the Worship of the true God, but only to torment them by their Invasions, and making them Tributaries. Id. lb. p. 14.

It was moreover a common Injunction to spare, as much as possible, the Countries they invaded: *Destroy not Palm-Trees, says Abubeker to Yefid, nor burn any Fields of Corn, cut down no Fruit-Trees, do no Mischief to Cattle, only such as ye kill to eat.* Ockley, V. 1. p. 25.

Yet the military Laws adjudged so many Persons to Captivity, and the Condition of the Women in particular was so deplorable, being so much in the power of Persons who gave the greatest Liberty to their Lusts, that though their Lives were spared, many were like to prefer Death itself, to the hard Condition to which they were reduced.

Upon the whole, the sudden Invasion of the *Saracens*, the swift and almost incredible Progress of their Arms, many Circumstances peculiar to this People, and their Invasions, which sufficiently distinguish them from all the Invasions of the Northern Nations, very properly answer the Prophetic Description of these Locusts out of the bottomless Pit.

13 And the sixth Angel sounded, and I heard a Voice from the four Horns of the golden Altar, which is before God.

I farther perceived in my Vision, when ¹³ the sixth Angel sounded his Trumpet, a Voice, as coming from the golden Altar which stood before the Presence of God, as in the Temple, or from the Altar of Incense, the Place of Prayer and Intercession; where the Angel having a golden Censer, offered Incense with the Prayers of all Saints, (c. viii. 3.) to express, that no Intercession should avail, to prevent any longer the Execution of the following Woes. A just Punishment of the World, for Sins unrepented of, and of the Church, for great Corruptions unreformed (*l*).

14 Saying to the sixth Angel which had the Trumpet, Loose the four Angels which are bound in the great River Euphrates.

This Voice from the Altar of Incense, ¹⁴ was directed to the sixth Angel who had just sounded his Trumpet, commanding him to set the four Angels at liberty, who, for the present, were restrained in and about the Eastern Parts; that their Restraint being taken off, they may again execute the Judgments of God, by invading the several Parts of it.

15 And the four Angels were loosed, which were prepared for an Hour, and a Day, and a Month, and a Year, for to slay the third Part of Men.

Accordingly, the Restraint was taken ¹⁵ off from the four destroying Angels, and they were permitted to afflict the Inhabitants of the Earth for a determin'd Time; their Restraint was taken off but for a Season, as if the very Time was ascertain'd by Years, Days, Months, and even Hours, in which they have a Permission to punish the World, by taking away the Lives of a considerable Number of the Inhabitants thereof (*m*).

(*l*) In this Prophecy, as well as in other Passages of Scripture, especially the Prophetical, the several Providences of God are represented by the Ministration of Angels, whom God sends as his Messengers, to execute his Will. It may be here understood, as a Publication of the Purpose and Design of Providence, from the Horns of the Altar of Incense; so that no Intercession should prevent it.

(*m*) It has been a Question, why these Angels are represented as *four*. Some Interpreters have supposed the Number *four* relates either to four Princes, or four Principalities.

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PARAPHRASE.

SECT. 7.

16 And the Number of the Army of the Horsemen were two hundred thousand thousand, and I heard the Number of them.

I soon perceived in my Vision, a farther Explication of these four destroying Angels, let loose for a determined time, to slay a great Part of the Inhabitants of the

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capalities. Hence some suppose the four Angels to be one of the *Turkish* Princes, and his three Sons, as Mr. *Daubuz*. Mr. *Meda* takes them to be the Tetrarchy, or four Governments of the *Turks* in *Asia*, *Aleppo*, *Damascus*, and *Antioch*; or, according to Sir *Isaac Newton*, the four Kingdoms of the *Turks* seated upon *Euphrates*: that of *Armenia Major*, seated at *Miyapharekin*, *Megarkin*, or *Martyropolis*; that of *Mesopotamia*, seated at *Mosul*; that of all *Syria*, seated at *Aleppo*; and that of *Cappadocia*, seated at *Iconium*. But as these Governments were not erected till the Death of *Melech Schah*, who died A. C. 1092, they far outrun the Date of the present Period, even by some hundreds of Years.

Sir I. Newton, 306.

Id. 307.

Nor does there appear any Necessity to understand the four Angels, either of four Princes, or of four Governments; for the Number *four*, as Mr. *Daubuz* observes, is often a Number denoting an Universality of the Matters comprized, as in *Jer. Symb. Diet.* xlix. 36. the *four Winds* signify all the Winds. In *Isa. xi. 12.* the *four Corners of the Earth*, denote all the Parts of the Earth; and in *Ezek. vii. 2.* the *four Corners of the Land*, signify all Parts of the Land of *Judæa*. And therefore, with *Philo*, *Four* is a Number of Universality in Nature. It should seem then a very natural Interpretation of the four Angels, to understand them of the whole Power of these Destroyers, gathered together from the four Corners, or every Quarter of the Land they dwelt in; and spreading themselves towards the four Winds, or the several Parts of the Earth, without restraint.

Daubuz, *Symb. Diet.* Voc. Numb.

Philo, *de Vita Mosi*, l. 3. p. m. 519.

The Time here spoken of, an Hour, a Day, a Month, and a Year, may also be understood in general for a limited Time and Season, as in this Prophecy the ten Kings are said to receive Power, as Kings, one Hour with the Beast, or at the same, and during the same time, *Rev. xvii. 12.*

Mr. *Daubuz* seems to have exprell'd the general Meaning of these Words, very well, the aforesaid Angels were prepared by God, for a Year, Month, Day, and Hour; namely, so as to be ready, upon any Occasion or Warning, to put this great Event in execution; so that there seems no necessity of making this Time three hundred ninety one Prophetic Days, denoting so many Years. It rather seems to signify, that these Incurfions of the Destroyer should be under a Limitation, and like the Inroads of an Enemy, who in a short time are beaten back, or, at a set time, usually retire of themselves.

Daubuz, *in loc.* 327.

Some understand the third Part of Men, as a symbolical Character of the *Roman* Empire, as the *Roman* Empire has been computed to be one third Part of the Earth. And a very learned Person supposes, that the Trumpets principally, if not solely, regard *Europe*, the famous *τρίτων*, or third Part of the World, known in the Days of the Vision. But, I conceive, this Expression is chiefly designed to signify many, or a very considerable Part; as in the foregoing Parts of this Vision, (*c. viii.*) the third Part of Trees was burned up; the third Part of the Sea became Blood; the third Part of the Creatures died; a Star from Heaven fell upon a third Part of the Rivers; and a third Part of the Waters became Wornwood; a third Part of the Sun was smitten; and the Day shone not for a third Part of it. And afterwards, the Tail of the Dragon drew the third Part of the Stars of Heaven, and did cast them to the Earth, *c. xii. 4.* A third Part therefore seems most plainly and naturally to mean a considerable Part of the whole; and to destroy a third Part of Men, will then signify, that the destroying Armies, represented by the four Angels, now loosed from the

W. ple on c. viii. v. 7.

Whiston on the Rev. 154.

A PARAPHRASE and NOTES on

TEXT.

PARAPHRASE.

17 *And thus I saw the
Horses in the Vision, and
them that sat on them, ha-
ving Breast-plates of Fire,
and of Jacinth, and Brim-
stone: And the Heads of
the Horses were as the
Heads of Lions, and out of
their Mouths issued Fire,
and Smoke, and Brimstone.*

the Earth; for there appeared a most numerous Army of Horsemen, too many to be expressed almost in plain Numbers, being two hundred thousand thousand (n).

As these Armies of Invaders were represented very numerous, so both Horses, and Riders appeared very terrible; the Horsemen appear'd in bright and shining Armour, having Breastplates as of Fire, Jacinth, and Brimstone, which appear'd like a Mixture of Fire and Smoke; and the Horses they rode upon had a terrible Appearance, as well as their Riders: for their Heads look'd fierce as Lions, and they seem'd to cast Fire and Smoke out of their Mouths (o).

River *Euphrates*, which had been one of the great Boundaries of the Kingdom of the *Jews*, and was then of the *Roman Empire*, should take away the Lives of a great Number of Persons, whose Countries they should, on this Permission, invade.

(n) The Number in the Original is Myriads of Myriads, which I suppose is to be understood of many Myriads; as when we say, Thousands of Thousands, to express many Thousands, or a Company almost innumerable. We can hardly conceive this Number was intended to be the real Muster of any Army whatsoever, which never was known to consist of any thing like two hundred Millions of Horsemen. It seems then to mean, that the Armies of these Destroyers should be principally Horsemen; and that their Numbers should be so great, that the Report of them should be hardly credible.

(o) The Colour of Fire is red, of Hyacinth blue, and of Brimstone yellow; these are the Colours of Fire and Smoke mingled together. The learned Dr. *Hammond* observes, these three Colours may be used, (as in prophetic Style it is ordinary) to express a terrible Appearance, which is commonly represented by a flaming Fire. It is not indeed impossible, as the same learned Interpreter observes with *Gratius*, that by Fire, Smoke, and Brimstone, may be meant Fire-Balls, or Darts, with something burning at the End of them, called *Falaricæ*, Engines of known Use, especially in Sieges; but there is no sufficient Reason, I think, to make it more than Conjecture. There is still less Reason, I conceive, to make these Expressions signify Cannon and Gunpowder, the Use of which was absolutely unknown, some hundred of Years after the time this Prophecy was to be fulfilled, in the successive Order of the Prophecies of this Book. Besides, it is to be observed, this is a Description of the Breastplates of the Horsemen, not only of their Weapons or Engines of War; and seems therefore to describe properly, the Terror of their Appearance, when marching to War.

And

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TEXT.

PARAPHRASE.

SECT. 7.

18 By these three were the third Part of Men killed, by the Fire, and the Smoke, and the Brimstone, which issued out of their Mouths.

19 For their Power is in their Mouth, and in their Tails; for their Tails were like unto Serpents, and had Heads, and with them they do hurt.

20 And the rest of the Men which were not killed by these Plagues, yet repented not of the Works of their Hands, that they should not worship Devils, and Idols of Gold, and Silver, and Bras, and Stone, and of Wood, which neither can see, nor hear, nor walk.

And by these terrible Armies, a great Part of the People whose Countries they invaded, were killed and slain; so that the miserable Inhabitants of those Places suffered all the Evils of Slaughter and Bloodshed, as well as of Rapine and Spoil.

And the Power of these formidable Armies to do hurt, was so great, that they were likened to those Serpents of which Naturalists speak, with two Heads, one at each End of their Body, capable therefore of doing harm, both with their Mouths and Tails; so that not only was their Front terrible when they marched, but they did great mischief also in their Rear, and wherever they left Parties behind them, in the Countries they had over-run (p).

Yet notwithstanding these severe Judgments upon the World, for the Corruption of true Religion, they who escaped them were not reformed by them; they still went on to corrupt the Purity of Religious Worship, with downright idolatrous Practices, as well as they gave themselves up to all Unrighteousness and Wickedness: for they worshipped Devils, or Demons; they made Angels, and the Souls of departed Men, as well as the Images of the Saints, the Object of their Prayers and Adoration.

(p) The Power in the Mouth, and in the Tails, as Serpents, is plainly an Allusion to those Serpents which are supposed to have two Heads, one at each End of their Body, as Pliny describes the *Amphisbena*; *Geminum caput Amphisbenæ, hoc est ad caput, & ad caudam, tanquam parum esset uno ore fundi venenum.* A proper Representation of a furious and terrible Invasion. Plinii Hist. Nat. l. 8. c. 23.

Whether it be farther meant by these Expressions, according to several learned Interpreters, that they did not only do mischief by their Conquests, but also by false Doctrines; that they should not only pull down the States, and destroy the People they invaded, but that they should also plant a false Religion in the Places they conquered; I shall leave entirely to the Judgment of the Reader.

In

A PARAPHRASE and NOTES on

TEXT.

PARAPHRASE.



21 Neither repented they
of their Murders, nor of
their Sorceries, nor of their
Fornication, nor of their
Thefts.

In such a general corrupt State of Religious Worship they continued, as might be expected, impenitent, and unreformed in the Iniquities of common Life; so that all the abominable Iniquities of the Heathen World were found among them; such as Deceit, Injustice, Uncleanneſs, and Debauchery, Poisonings, and open Murders. Juſt Reaſons why they were viſited with ſo awful Judgments, and why they were given up to the farther Punishment of that dreadful Woe that follows under the next and laſt Trumpet (q).

History of the
ſixth Trum-
pet.

Petavii Rat.
Temp. Par.
1. l. 9.

THE Period of Hiſtory which correſponds with this Period of Prophecy, is determined by the ſucceſſive Order of Prophecies and Events, to the Times ſoon following the former Hiſtory, which deſcribed the Riſe and amazing Progreſs of the *Saracen* Empire, and *Mahometan* Religion; which, like Locuſts out of a bottomleſs Pit, ſpread themſelves, in a very ſhort time, over a great Part of the World. I ſhall not therefore take notice of Mr. *Mede's* Application of this Prophecy, to the Riſe and Progreſs of the *Turks*, or *Ottoman* Empire founded by them; though Mr. *Mede's* great Learning and Reputation have cauſed many others to follow him, yet the Riſe of the *Ottoman* Empire is ſo low, that it is by far too great a Step from A. D. 655. in which the former Prophecy ended. For *Othoman*, the Founder of that Empire, died in the Year of the *Hegira*, 727, A. D. 1326. This Time will farther alſo fall far into the Time of the next Period of Prophecy. Theſe Conſiderations make ſuch Application, I think, inconfiſtent with the Order of the Book itſelf, which it ſeems plainly to mark out to us in ſucceſſive Periods.

Let us ſee then, whether the Hiſtory of the *Saracen* Empire, in the Times that ſoon followed after the foregoing Prophetick Deſcription of

(q) I have render'd the original Word *φασμακισμός*, Poisoning, rather than Sorceries, or Witchcrafts. Herein I have followed the learned *Grotius*, *In eadem domo, alii alios veneno necabant*. This wicked Practice of Poisoning grew general, eſpecially in *Italy*, and, according to Hiſtorians, in the Church of *Rome* itſelf; but the Reader is at liberty to prefer the other Senſe given by Interpreters, and to underſtand by it Witchcrafts, Sorceries, Charms, Exorcifms, and pretended Miracles, by which Men are often ſeduced to Idolatry, and kept in idolatrous Practices. Or we may underſtand, with a learned Author, “the numberleſs artificial Methods of making Men “very religious, without any Virtue,” to be what the Scripture calls Sorceries.

Clarke's Ser-
mons, Vol. 6.
P. 352.

of the Rise of it, does not answer this Description, and is not most likely design'd by it. SECT. 7.

One considerable Mark of this Period, is loosing the four Angels which were bound in the great River *Euphrates*, v. 14. signifying, That the Providence of God had, for some time preceding this Period, laid a Restraint upon these furious Invaders of their Neighbours, and the Progress of their Imposture.

Accordingly we find, that upon the Death of *Othman*, about the Year 655, there were great Contentions concerning the Succession; *Ali*, *Moawiab*, *Ockley*, *Telba*, and *Zobeir*, (or *Azzobeir*) had each of them a considerable Party to advance them to the Califate, or Succession in the *Saracen* Empire. These Pretensions occasioned several Quarrels, which put a Stop to the foreign Conquests of the *Saracens*, and ended in the almost entire Ruin of *Ali's* Family, and therein of *Mahomet's* own; for *Ali* had married *Mahomet's* Daughter. Hist. Sarac. V. 2.

At the Death of *Othman*, *Moawiab* was Governor of *Syria*, and *Amron* of *Egypt*. *Ali*, at the first, obtained a complete Victory over *Telba* and *Zobeir*, two of his Competitors; yet *Moawiab* and *Amron* resolved to stand it out to the last against *Ali*. These Contentions occasioned the Deaths of so many Persons, that at last three Men, zealous for the *Saracen* Affairs, agreed to kill all the three Pretenders to the Califate: One of them struck *Moawiab* in the Reins, but the Wound proved not mortal; another of them mistaking for *Amron*, a Person whom *Amron*, being indisposed, had appointed to supply his Place, that Day in the Mosque, killed him dead on the Spot; and going to Execution, said without any Concern, I design'd *Amron*, but God design'd another. The third of these Conspirators had better Success in the Execution of his Design against *Ali*; for he gave him a mortal Wound in the Head, as soon as he came into the Mosque, of which he died in a few Days. The Contention did not end with the Death of *Ali*; it continued a long time between his Family and the Family of *Moawiab*; *Hasan*, *Ali's* eldest Son, was forced to abdicate in favour of *Moawiab*; *Hosein*, *Ali's* second Son, with several of his Family, was killed in the Field: yet still many Disturbances were occasioned by the Friends of *Ali's* Family, and the Enemies of *Moawiab's*. *Almochter*, pretending to revenge the Death of *Hosein*, is made Calif by his Party, A. D. 685. he pursued all who had a Hand in the Death of *Hosein*, and destroyed them with Variety of Deaths; he never pardoned any of those who declared themselves Enemies of the Prophet, nor those whom he could believe to have dipt their Hands in *Hosein's* Blood, or that of his Relations; so that 'tis said, that he killed near fifty thousand Men of those People, without reckoning those who were slain in the Battles which he fought. Id. 43--47. Id. 72. Id. 73. Id. 74. Id. 77. Id. 95. Id. 301. Id. 315.

These intestine Divisions and Quarrels bound up the *Saracens* from their usual Invasions and Incurfions, and kept them about the River *Euphrates*, near which most of their Battles between each other were fought. *Moawiab* found it necessary to make a Peace with *Constantinus Pogonatns*, Emperor of *Constantinople*, and even agree to pay him a considerable Tribute; Zonaras Annal. Tom. 3. Bizari Rerum Persicarum Hist. 168.

Abul Phara- bute ; and *Abdolmelick*, one of his Successors, was obliged to make a
 jii Hist. Dy- like Peace, on promise of paying Tribute to *Justinian II.* the Greek Em-
 nast. p. 128. peror.

Thus were the destroying Angels bound up for about fifty Years, during the Reigns of *Ali*, *Moawiah* the First, *Yesid*, *Moawiah* the Second, *Merwan*, and *Abdolmelic*, Califs of the *Saracens*.

But then, these destroying Angels were loosed again ; the Divine Providence took off the Restraint of the *Saracen* Invasions. *Walid* united the Power of the *Saracen* Empire, and invaded the Western Parts of *Europe* with such numerous Armies, and swift Successes, as threatened the Loss of all *Europe*, and even to extinguish the Christian Name and Religion.

The *Saracens* passed over into *Spain*, A. D. 713. The next Year, they obtained a complete Victory over a numerous Army of the *Spaniards* ; they who speak the least, say it was an Army of one hundred thousand fighting Men : what Number was killed, was not known ; I suppose, says our Historian, they were so many, it was hard to count them. For this only Battle robbed *Spain* of all its Glory, and in it perished the renowned Name of the *Goths*. After this Battle, the *Saracens* divided their Forces, and soon over-ran the whole Country ; so that in three or four Years, they were possessed of all *Spain*, except a few inaccessible Places in the Mountains, and which the *Saracens* slighted. The Misery of this Invasion, so agreeable to the Prophetic Description, is so well expressed by the Historian, that I shall give it in his own Words :
 Mariana, *Hist. Spain*,
 l. 6. c. 9. “ Certain it is, *Spain* was now in a deplorable Condition, almost all
 Id. l. 6. c. 10. “ brought under the Dominion of the *Moors* ; there was no Sort of Mi-
 “ sery but the Christians endured ; Women were ravished from their
 “ Husbands, Children from their Parents, and all they possessed taken
 “ from them, without any Redress to be hoped for. The Country yiel-
 “ ded not its usual Product, both in regard of the Unseasonableness of the
 “ Weather, and for Want of Labourers ; the Churches were profaned
 “ and burnt ; dead Bodies lay about the Streets and High-ways, and no-
 “ thing was to be seen or heard, but Sighs and Tears : nor was there any
 “ Calamity but what *Spain* groaned under, God permitting the Innocent
 “ to suffer with the Guilty, to punish the horrid Wickedness of those
 “ Times.”

But the *Saracens* did not confine their Ravages to *Spain* ; they soon passed the *Pyrenean* Mountains into *France*. After many Ravages in several Parts of the Country, they came to a decisive Battle with *Charles Martel*, in which *Abdirachman* was killed, with his numerous Army. This Victory secured the State of Christianity, which would likely have been the Prey of those barbarous Invaders, if they had then gained a Victory over the *French*, and possessed themselves of their Country, which was then the only Rampart of Christianity, as a judicious Historian observes. The Infidels, as another Historian observes, advanced as to a certain Victory ; whereupon ensued one of the bloodiest Battles, and most obstinate Fights, that has been seen in the World ; of the *Moors*, there

were four hundred thousand, with their Wives and Children, as designing to dwell in *France*. . . . The Slaughter was incredible; three hundred and seventy thousand *Moors* were killed, and among them their General. This fortunate Battle was fought, says *Mariana*, in the Year of our Lord, 734, twenty one after the Conquest of *Spain*. It put a full Stop to the farther Progress of the *Saracen* Arms in *Europe*, and gave Courage and Strength to the remaining Christians in *Spain*; so that in time they drove the *Saracens* quite out of their Country also.

SECT. 7.
Mariana,
Hist. Spain,
l. 7. c. 2.

There is another Part of this Prophetick Description, which deserves particular Notice, and which seems to point out this Period of History for the Accomplishment of it: The rest of the Men, who were not killed by these Plagues, yet repented not of their Idolatry; the Worship of Saints and Images, which so nearly resembled the Heathen Idolatry, had made great Advances about this time. *Leo Isaurus*, Emperor of the East, was much concerned at it; it gave great Offence to the *Mahometans*, and often provoked them to persecute the Christians as Idolaters. In the East, *Leo Isaurus*, and his Son *Constantinus Copronymus*, at this very time endeavoured to put a stop to these idolatrous Customs of worshipping Images; and, in order to prevent it, ordered all Images to be taken out of the Churches. But these Endeavours to preserve the Church from Idolatry, and remove this just Prejudice against the Christian Worship, were warmly opposed by the Bishops of *Rome*. The Emperor *Leo* had sent his Orders into *Italy*, A. D. 726. to remove Images out of the Churches there: The then Pope of *Rome*, *Gregory II.* confirmed the Worship of Images by a Synod, and rejected the Order of the Emperor, with severe Reproaches on himself; and finally, according to *Baronius's* own Account, he excommunicated the Emperor, and, on that pretence, forbid all Payment of Taxes to him in *Italy*, and freed the People from all manner of Obedience to him, as their Prince. *Tandem & anathematis pœnam, ita quoque Baronius, eoque prætextu interdictum, quo Tributa Italica sisteret, & obedientiam omnem, tam civilem quam ecclesiasticam, toto Occidente, deinceps, exhiberi, Græco Imperatori prohiberet.*

Spanhemii
Hist. Eccles.
Secul. viii.
c. vii.
p. 1304.

Id. Ib. and
Mezeray
Hist. France,
V. 1. 198.

This Defence of the idolatrous Worship of Images, was so obstinate, that at length it prevailed to a solemn Confirmation of it, by the Authority of Councils, both in the East and West; so far were they from repenting of their Abominations.

And this brings us to the End of the second Period of Prophecy, and within a very few Years of the Beginning of the third Period, in the temporal Power of the Popes of *Rome*; which was, in some sense, the seventh, or, in another sense, the eighth Head of *Roman* Government, as we have before observed, to which the following Visions of this Revelation relate.

Preface.

A PARAPHRASE *and* NOTES *on*

C H A P. X.

SECT. 8. *Interval between the Second and Third Periods.*

C O N T E N T S.

THE foregoing Chapters have given us a Prophetic Description of the two first Periods, or of the State of the World and Church, under the Persecution of *Rome* Heathen; of the Troubles occasioned by the Invasions of the Northern Nations, which broke the Power of the *Roman* Empire, and divided it into several new Governments; and finally, of the Rise and Progress of the *Mahometan* Religion and Empire, which caused so many Evils throughout the greatest Part of the World, both in the Eastern and Western Empires.

This tenth Chapter seems to be an Interval between the second and third Periods, in which the Scene of the Vision alters, Preparation is made for a new Prophecy, representing a new State of the World and Church, for a new Period of *Forty-two Months, a Time, Times, and half a Time, or Twelve hundred and sixty Days*, being the Days of the *Voice of the seventh Angel, when the Mystery of God shall be finished.*

The Scene of Vision is represented different from the foregoing; it is not now before the Throne of God in Heaven, as in the fourth Chapter, but on Earth, as the first Scene, Chap. 1. For St. *John* saw an *Angel come down from Heaven*, (v. 1.) the *Angel stood on the Sea, and on the Earth*, and *he lift up his Hand to Heaven*, (v. 5.) when he sware that *Time should be no longer*, (v. 6.)

This Introduction to the third Period, represents an Angel coming down from Heaven, with a *little Book open in his Hand*. A Voice from Heaven directs St. *John*, to *take the little Book from the Angel, and to eat it up*; because he was still to continue his Prophecy, and to reveal many Things contained in it: For he was to prophesy again, before, or concerning *many People, and Nations, and Tongues, and Kings*, (v. 11.) Or he was to represent, in new Prophetic Descriptions, the State of the Church and World, in the Period, or Times that should successively follow

the former Times of which he had already prophesied, and which was to contain a Prophecy, as is afterwards declared, for the space of twelve hundred and sixty Prophetical Days. The Meaning of which will be best explain'd by a Paraphrase upon the Representations themselves.

SECT. 8.

TEXT.

1 AND I saw another mighty Angel come down from Heaven, clothed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire.

2 And he had in his Hand a little Book open, and he set his right Foot on the Sea, and his left Foot on the Earth.

PARAPHRASE.

AFTER my former Vision, related in the foregoing Part of this Prophecy, I beheld another Vision, introductory to a farther Revelation concerning the State of the Church and World; for I beheld a mighty Angel coming down from Heaven: He appeared as clothed with a Cloud; a Mark of great Power and Majesty: A Rainbow, the Symbol of God's Covenant and Mercy, was on, or round, his Head; and his Appearance was very glorious, for his Face shone with a Lustre like the Brightness of the Sun, and his Feet with a Splendor, as if they had been a Flame, or Pillars of Fire (a).

And the Angel whom I beheld coming down from Heaven, held a little Book, or Roll, open in his Hand, the remaining Part of the sealed Book, or Roll, which the Lamb had opened; and when he was come down to our Globe, he

(a) To come in the Clouds, or with the Clouds of Heaven, is among the Jews a known Symbol of divine Power and Majesty. It may refer to the Expression of the Psalmist, *Thou art very great, thou art clothed with Honour and Majesty, thou coverest thyself with Light as with a Garment*, Psalm civ. 1, 2. alluding to the bright and shining Cloud, in which the divine Presence was used to appear. Grotius observes a like Notion among the Heathen, that they represented their Deities appearing covered with a Cloud:

*tandem venias precamur
Nube candentes humeros amictus
Augur Apollo.*

Horat. Carm.
l. 1. Od. 2.

A Rainbow, by its natural Properties, as a gentle Rain while the Sun shines, was a proper Emblem of God's Covenant with Mankind after the Flood, and fit to be made a Sign that God is always mindful of his Covenant and Promise. The Brightness and Splendor of the Sun, and of Fire, were also proper Figures to express the Majesty of a divine Appearance.

Annot. on
c. i. 7.



A PARAPHRASE and NOTES on TEXT.

P A R A P H R A S E.

stood upon it, having one Foot on the Sea, and the other on the Earth, the chief Parts of which it consists; the Prophecies yet to be reveal'd out of the little Book or Roll, relating to the greater Part of the Inhabitants of the World (b).

3 And cried with a loud Voice, as when a Lion roareth: and when he had cried, seven Thunders uttered their Voices.

This mighty Angel standing on the³ Earth and Sea, made Proclamation with a Voice, loud, strong, and awful as the Roar of a Lion. Upon which I heard seven distinct Voices, as from the Clouds of Heaven, and loud as Thunder.

4 And when the seven Thunders had uttered their Voices, I was about to write, and I heard a Voice

As I was about to write down what⁴ was spoke from the seven Thunders, I was forbid by another Voice from Heaven, saying unto me, Do not write down what the Voices from the seven Thun-

Sir I. Newton, 269.

(b) It is an Observation of a great Author, that this Description of an Angel coming down from Heaven, is in the Form in which Christ appeared at the Beginning of this Prophecy; and it may farther direct us to understand, this mighty Angel of Christ, that he appeared having a little Book opened in his Hand. The same illustrious Interpreter judiciously remarks, "That this little Book is the same that he had newly opened; for he received but one Book from him that sat upon the Throne, and he alone was worthy to open it." It does not seem to be another Book, as some have thought, but the Remainder of the same Book or Roll, which the Lamb took out of the Right-hand of him that sat on the Throne, (c. v. 7.) It may be called a little Book or Roll, being only the Remainder of what had been opened or revealed already, the seventh and last Seal, and so the whole Book had been opened before, (c. viii.) This seems the plainest and easiest Account of the little Book, as well as most agreeable to the Order of the Prophecies, this containing what was to happen in the Days of the Voice of the seventh Angel, when he shall sound, (v. 7.) Earth and Sea are, in Scripture-Language, a Description of our World, or this terraqueous Globe, as the Heavens and Earth are a Description of the Universe in general, or the whole visible Creation; and so the Inhabitants of the Earth and Sea seem in this Prophecy to mean the Inhabitants of this World: *Wo unto the Inhabitants of the Earth and Sea, for the Devil is come down unto you*, (c. xii. 12, 13.) that is, when the Dragon was cast down unto the Earth.

By the Earth, the Jews understood, as Sir Isaac Newton observes, p. 276. the great Continent of all Asia and Africa, to which they had access by Land; and by the Isles of the Sea, they understood the Places to which they sailed by Sea, or the several Parts of Europe: and hence, in this Prophecy, the Earth and Sea are put, he observes, for the Nations of the Greek and Latin Empires: In this Sense the Angel putting his right Foot on the Sea, and his left Foot on the Earth, will represent him standing with one Foot on Asia, and another on Europe; to signify, the Prophecies he was to reveal, would relate to both the Empires of the East and West: but I think the former Sense the more natural.

ders

the REVELATION of St. JOHN.

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TEXT.

PARAPHRASE.

SECT. 8.

Voice from Heaven, saying unto me, Seal up those Things which the seven Thunders uttered, and write them not.

5 And the Angel which I saw stand upon the Sea, and upon the Earth, lifted up his Hand to Heaven,

6 And sware by him that liveth for ever and ever, who created Heaven and the Things that therein are, and the Earth and the Things that therein are, and the Sea and the Things that are therein, that there should be Time no longer.

7 But in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his Servants the Prophets.

ders have uttered, that they may not be publicly revealed in this Prophecy (c).

But though I was not allowed to reveal what the seven Thunders had uttered, yet the Angel proceeded to give a farther Revelation of the Providence of God towards the World, and his Church in general; and to confirm the Truth and Certainty of his Revelation, he took his Oath in the most solemn Manner; for lifting up his Hand to Heaven, he sware by the eternal God, the Creator of 6 all Things, that the Time of the glorious State of the Church, though sure to be accomplished, according to God's Promise, in its due time, should not be as yet. But in the next Period, or in the Days of the Voice of the seventh Angel, 7 who was yet to sound the Mystery of God, in his Providence toward the Church, should be perfected; and then, as he had promised in the Prophetic Oracles, the glorious State of the Church should be no longer deferr'd (d).

I

(c) When a Voice from Heaven commanded the Apostle not to reveal what was spoken by these Voices, it would be ridiculous to go about to explain it. It is sufficient to observe, it was not proper to remain on Record a public Revelation to the Church in general, however proper it was to be revealed to the Apostle in particular, which might be for many wise Reasons; though, for what particular Reasons, must be as unknown to us as the Revelation itself is.

(d) That *Time should be no longer*, does not mean, that Time itself should be no more, in the Original, *χρονος ουκ ετις εστι*, is literally, *The Time shall not be yet*. Some understand it, that the Time of fulfilling the Prophecy should be no longer delayed; or, as Grotius on the Place, *Non diu erit quin arcanum Dei impleatur*: But, I think, both the Intention of the Prophecy, and the more literal Meaning of the Expression, better agree with Mr. Daubuz's Interpretation: "The Angel in the Vision declares upon Oath, that the glorious State of the Church shall not be as yet; but that however, it would not be long to it: for in the Days of the Voice of the seventh Angel, when he shall sound," (that is, in the Period of Prophecy to which the Remainder of the Book yet unrevealed relates, under the seventh Trumpet) "the
Daubuz on the Place.

8 *And the Voice which I heard from Heaven spake unto me again, and said, Go, and take the little Book which is open in the Hand of the Angel which standeth upon the Sea, and the Earth.*

9 *And I went unto the Angel, and said unto him, Give me the little Book. And he said unto me, Take it, and eat it up, and it shall make thy Belly bitter, but it shall be in thy Mouth sweet as Honey.*

10 *And I took the little Book out of the Angel's Hand, and ate it up, and it was in my Mouth sweet as Honey: and as soon as I had eaten it, my Belly was bitter.*

11 *And he said unto me, Thou must prophesy again before many People, and Nations, and Tongues, and Kings.*

I was then directed by another Voice 8 from Heaven, to go up to the Angel, who stood upon the Sea and the Earth, and receive from him the little Book which he held open in his Hand.

I thereupon did as the Voice from 9 Heaven commanded me, and desired the Angel to give me the little Book, which he did; saying unto me, Take this little Book, consider it carefully, and digest it well in thy Mind; and thou shalt find, in the Events it shall reveal unto thee, an Occasion for Comfort and Joy, for Grief and Sorrow.

I accordingly took the little Book out 10 of the Angel's Hand, and deeply meditated on the Contents of it; and found it to contain in part, Things of great Consolation, and in Part, Things that gave me great Concern and Sorrow.

And the Angel from whom I had re- 11 ceived the little Book, acquainted me, that I was to consider the Prophecies contain'd in it, were not intended only for my private Instruction and Meditation; they were Prophecies which concern'd the Public, many Nations, and People, which I was to publish in farther Revelations, for the public Use and Benefit of the Church (e).

CHAP.

"Mystery of God shall be perfected, as he had declared to his Prophets." This was a Consolation proper to the general Design of the Prophecy, as there was but one Period of Time yet remaining, viz. during the Voice of the seventh and last Angel; and then the Accomplishment of the Promises, in the happy and glorious State of the Church, should be accomplished and fulfilled, without any farther Delay. This was however attended with a most useful Caution, That the Church is to prepare, in this Period, for new Trials of Faith and Patience; tho', in the end, the Mystery of God shall be finished, or perfected.

(e) To eat, says Mr. *Waple*, signifies to meditate and to digest divine Truths.

Thy

C H A P. XI.

SECT. 9. *The Third Period.*

C O N T E N T S.

WE are now come, in this eleventh Chapter and the following, to the third and longest Period of this Prophecy, distinguished by the seven Vials, as the former were by seven Trumpets, and seven Seals. As this is a Period much longer than either of the foregoing, it seems to have a more full and copious Description; and the State of it is represented by several Prophetic Images, as by measuring the Temple, by the Prophecy of two Witnesses; by the Vision of a Woman flying into the Wilderness; and the Representation of one wild Beast rising out of the Sea, and of another coming up out of the Earth.

So that here are two distinct Representations of the State of the Church during this Period; and another Representation of the persecuting Power from whence this afflicted State of the Church should proceed; and, in the End of this, as in each Period, here is a Representation of the Church's Deliverance out of its afflicted State. And, in particular, the Afflictions of the Church are to end with this Period, in the most happy and glorious State of Peace and Prosperity, of Truth, Purity, and Protection; and not to be succeeded, in a very short time, by a new Period of Troubles and Afflictions, to try the Faith and Patience of the Saints, as the former were.

Thy Words were found, says the Prophet, *Jer. xv. 16. and I did eat them, and thy Word was unto me the Joy and Rejoicing of mine Heart.* Our blessed Saviour uses the same metaphorical Expression, when he speaks of himself as *the Bread of Life*, in many Passages of the sixth Chapter of *St. John*. As this Prophecy was to reveal the Providences of God, during the Period of the seventh Angel, in which, as there was a Revelation of great Opposition to true Religion, and Persecution of the faithful Professors of it, so was there also a Revelation of divine Protection, during the time of Trial, and of a sure Accomplishment of the promised glorious and happy State of the Church in the End. The Meditation of such a State of Providence might well occasion a Mixture of Joy and Grief in the Apostle's Mind, as it is like to do in the Minds of all who so understand it, and consider it.

It.

It appears, that the Representation of the two Witnesses, of the Woman in the Wilderness, and of the Beast, are several Representations of the same Time, or Period, in different Views. The Time for the Witnesses to prophecy in Sackcloth, is a thousand two hundred and threescore Days, (c. xi. 3.) The Woman is nourished in her Place in the Wilderness, for a Time, and Times, and half a Time, (c. xii. 14.) or three Years and a half, equal to twelve hundred and sixty Days, according to the ancient Year of three hundred and sixty Days. And so the Prophecy itself interprets it, (c. xii. 6.) *And the Woman fled into the Wilderness, where she hath a Place prepared of God, that they should feed her there a thousand two hundred and threescore Days.* It is farther observed concerning the Period of the Beast, that Power was given to him to continue *forty and two Months*, a Time equal to *three Years and an half*, or *twelve hundred and sixty Days*. They are therefore to be looked upon as different Descriptions of the same Period, for the more distinct Explication of the Prophecy, and greater Certainty of its true Meaning.

But, before we enter upon the particular Meaning of each Representation, it may be proper to observe something as to the proper Time of this Period, as to its Beginning, and Continuance.

As Interpreters, for very different Reasons, have fallen into very different Accounts of both, it has occasioned no little Uncertainty and Disorder in the different Interpretations given of it.

The Papists are very unwilling Protestants should find any of the Corruptions of the *Roman Church* in this Prophecy; they have therefore used all their Art and Learning, to finish all the Prophecies in this Book, in much less time than twelve hundred and sixty Years, in the Downfall of *Rome* Heathen, when the Empire became Christian, under *Constantine*, A. D. 323. They must therefore make the Time of this Period, no more than twelve hundred and sixty natural Days, or three common Years and a half. And in this, the Bishop of *Meaux* greatly triumphs over the Protestant Interpreters, that they should make a Year not to signify one Year, but three hundred and sixty Years.

There are also some learned Interpreters among Protestants themselves, who think the whole Prophecy reaches but to a small Period of Time. *Grotius*, and after him *Dr. Hammond*, in support of that Opinion, make the Duration of this Period much less than twelve hundred and sixty Years; for to understand the twelve hundred and sixty Days, according to the Stile of Prophecy, for

Avertissement, p.
357.

Grotius on
Rev. ii. 10.

so many Years, is inconsistent with their favourite Schemes, and must quite overthrow them. SECT. 9.

But it appears, I conceive, from many Reasons, that the Opinion which assigns a short time to the whole Prophecy, is without all Foundation, and expressly contrary to the Intent of the Prophecy, which is to extend to the Day of Judgment. Vid. Preface.

It is also a considerable Circumstance, to strengthen the Interpretation of Days by Years, that as it is agreeable to the Stile of Prophecy, it is most agreeable to the Plan of this Prophecy. It is a good Rule of *Grotius*, that the Circumstances of the Subject ought to direct how we are to understand an Expression : *Vox Hebdomadis generalis est, & tam de Annis quam de Diebus, rebusque aliis accipi potest, quomodo autem accipienda sit, docere nos debet loci cujusque materia.* Let us then see, how justly preferable the Prophetick Interpretation of a Day for a Year is in this Place. Grotius, ib.

It is agreeable to the antient Stile of Scripture, in the Days of *Moses*, (Numb. xiv. 34.) *After the Number of the Days in which ye searched the Land, even forty Days, each Day for a Year, shall you bear your Iniquities, even forty Years.* The Punishment of the People was to be as many Years as the Days of their Transgression ; so that each Day for a Year, seems an Allusion to some known Method of counting, in which Days were answered by Years.

The Prophetick Stile of *Ezekiel* farther confirms it, (*Ezek. iv. 6.*) The Prophet is directed to lie on his right Side, and bear the Iniquity of the House of Judah forty Days. This is explained to signify, according to the Stile of Prophecy, so many Years : I have appointed thee each Day for a Year, or, as in the Margin, a Day for a Year, a Day for a Year. So that, in this figurative Interpretation, each Day in the Prophetick Representation, is to be answered by a Year in the Historical Event.

In the Prophecy of *Daniel*, this Manner of Prophetick Expression is used again, (*Daniel ix. 24.*) *Seventy Weeks are determined upon thy People, and upon thy holy City, to finish the Transgression, to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy.* All who consider this a Prophecy relating to the Messiah, for which there are abundant and unanswerable Reasons, must consider the seventy Weeks as so many Times seven Years, not as so many Weeks of natural Days.

It is a Criticism below such great Men as *Grotius*, and the Bishop of *Meaux*, that because *Hebdomas* signifies a Number of

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ven, it may signify seven of any Thing, according to the Circumstance of the Place ; and therefore a Week, (*Hebdomas*) which is so called because it contains seven Days, may signify seven Years. A Week primarily signifies seven Days, and properly nothing but seven Days : a Week (*Hebdomas*) never did naturally signify seven Years, and only can do so, as the figurative Expression of Prophecy puts a Day to signify a Year.

The particular Circumstances of this Prophecy add a farther Strength to this Interpretation, that the 1260 Days are to be understood of so many Years.

The Order of the Prophecies of this Book shew, that these 1260 Days contain the whole Time of the third Period ; or, all the Time wherein the Witnesses prophesy, the Woman is in the Wilderness, and the Beast has Power given unto him : that is, all the Time of the last State of the Church's Sufferings, to that glorious State of the Church, when Satan shall be shut up in the bottomless Pit for a thousand Years. In this Period the seven Vials of God's Wrath are to be poured out, and all the historical Events that relate to them accomplished ; this Period is to last till the Mystery of God shall be finished. These Events are too many, and the Times in which they are to be accomplished too long, to be comprized within three Years and a half, or 1260 natural Days.

The Order of the Periods shew this third is not to begin, until the two former are passed ; until the Nations which had destroyed the *Roman* Empire, had divided it among themselves ; till the Imperial Government of *Rome* was passed away, as the preceding Forms of Government were before it ; till another Form of Government should be established in *Rome*, which, on some Accounts, should be called the seventh, and on other Accounts the eighth Form of Government ; when *Rome*, once the powerful Mistress of the World, after she had lost her Dominion, and seemed to lose it without Hope of Recovery, should be restored to Power and Empire again, which was to continue during the 1260 Days of this Period, and then to be utterly overthrown, and never to rise again.

Now, as a great Variety of concurring Circumstances shew the Beginning of this Period, about the Year 756, when the Popes were invested with the temporal Dominion of *Rome*, in which only Time, the several Descriptions of this Period do all exactly agree ; the 1260 Days of this Prophecy are to last so long as this Power is to continue : which seems evidently to shew, that we are not to understand 1260 natural Days, the Time of this.

this Period, but so many Prophetick Days, in which a Day is SECT. 9. given for a Year. }

It being necessary to premise so much concerning the Prophe-
tick Account of Time in this Period, I shall only farther observe,
that we have three distinct Representations of it in the 11th, 12th,
and 13th Chapters.

The First, by the Figure of measuring the Temple, and pro-
phesying of the two Witnesses.

The Second, by the Figure of the Woman in the Wilderness.
And,

The Third, by the Power and Persecution of the Beast.

I proceed to explain each of these, as they are severally repre-
sented, in their Order.

T E X T.

P A R A P H R A S E.

*First De-
scription of
the third Pe-
riod.*

1 **A**ND there was gi-
ven me a Reed
like unto a Rod, and the
Angel stood, saying, Rise,
and measure the Temple of
God, and the Altar, and
them that worship therein.

2 *But the Court which
is without the Temple leave
out, and measure it not :
for it is given unto the Gen-
tiles, and the holy City shall
they tread under Foot, forty
and two Months.*

AFTER this, I beheld in the Vi-
sions of Prophecy, a new Re-
presentation of the future Providence of
God, towards the Church and World ;
for there was a measuring Rod put into
my Hand, with which I was directed
to measure the Temple, and the Court
wherein the Altar stood, in which the
Priests worshipped God, and performed
the Duties of their Office, and into
which such as offered private Sacrifices
for themselves were admitted. A proper
Representation of the true Worship of
God, and of such as were true Worship-
pers of him.

But as to the other Court of the
Temple, the Place where the *Israelites*
were used to assemble, when they come
up to the Temple to worship, I was di-
rected not to measure it, for this Reason,
that it should become common and pro-
fane, being permitted to be used and pos-
sessed by Gentiles. A fit Representation
of great Corruption in the common and
usual Worship of God, by Heathen
Doctrines and idolatrous Modes of Wor-



A PARAPHRASE and NOTES on

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P A R A P H R A S E.

3 And I will give power
to my two Witnesses, and
they shall prophesy a thou-
sand two hundred and three-
score Days, clothed in Sack-
cloth.

ship: Which State of Corruption, I was informed, was to continue for the Space of forty two Prophetick Months, or twelve hundred and sixty Years (a).

Yet in this prevailing State of Corrup-
tion, God will raise up Witnesses to the
Truth, who shall sufficiently testify a-
gainst the prevailing false Doctrines, and
idolatrous Worship, and denounce the
Judgments of God against the Apostacy.
These Witnesses, like the Prophets of
old, shall prophesy in Garments of Mourn-
ing, and meet with great Oppression ;
yet they shall persevere with an immove-
able Christian Courage, to assert the

Lightfoot,
Temple-Ser-
vice, c. 1.

(a) A measuring Rod was a Sort of Pole about ten Feet long, made of a kind of Reed, which was both strong and light, such as was commonly used in measuring Buildings and Lands. *Lightfoot* observes, " That, (besides the Priests who mini-
" stred in the Court where the Altar stood) Persons offering a Sacrifice came into
" the Court of the Altar, to present their Sacrifice before God, and lay their Hands
" upon it."

This Representation seems to be taken from the Prophet *Ezekiel's* Vision, (c. xl.) in which he beheld a Person with a measuring Rod, taking the Dimensions of the Buildings of a Temple; shewing the Prophet, in Vision, the Model or Plan of a new Temple, to encourage the Jews to Faithfulness in their Religion, with the Hopes of seeing the Temple, and true Worship of God restored again. The Temple and Temple-Worship was a proper Figure of Christ's Church, and of the spiritual Worship instituted by him. It was, therefore, very proper to represent the State of the Christian Church by like Figures. What is peculiar in this, and wherein it differs from *Ezekiel's* Representation, is the Direction to measure only the Temple, and inner Court where the Altar stood, but to exclude the other Court. This signifies plainly enough, that, in this Period of the Church, but a small Part should be preserved in Purity; that there would be some sincere and faithful Worshippers, but they would be few in comparison with a greater and more numerous Part of the Church, which should be corrupted with the Doctrines of Heathenism, and corrupt the Worship of God with idolatrous Customs; as if the outward Courts had been given up to the Gentiles to prophane, while the few faithful Worshippers of God, who adhere to the Faith and Worship taught in the Word of God, shall be confined, as it were, within the inner Court.

One general Representation of this Period, then, is after this manner: God will preserve a Church in Purity of Faith and Worship, but it will consist only of a small Number, when, at the same time, the greater Part of the Church shall fall into great Corruptions; in particular, they shall corrupt the Christian Faith and Worship with many false Doctrines and Practices, taken from Heathen Superstition and Idolatry.

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Truth, and oppose the Corruptions of this Period, during its whole Continuance (b).

4 *These are the two Olive-Trees, and the two Candlesticks standing before the God of the Earth.*

This small Church of faithful Worshippers, who refuse to comply with the more general Corruptions of Faith and Worship, shall be constantly supported and encouraged in the Profession of true Religion; faithful Instructors shall excite them to Constancy and Perseverance, and they shall glorify God by a constant Testimony of Truth; as if a Lamp was kept always burning, by a continual Supply of Oil from a living Olive-Tree, constantly feeding it with Oil, that it may never go out (c).

(b) This Representation shews in general, That as God raised up Prophets in the ancient Church, to witness against the idolatrous Corruptions of Religion, and denounce the Judgments of God against those who were guilty of them, so it should be in this corrupt State of the Christian Church. It is a sufficient Reason, why these Witnesses are said to be *Two*, as *Two* were the legal Number of Witnesses, and as, in the times of the ancient Prophets, on greater Occasions, *Two* were usually joined together, as *Moses* and *Aaron* in *Egypt*; *Elijah* and *Elisha*, in the Apostacy of the ten Tribes; *Zerubbabel* and *Joshua*, after the *Babylonish* Captivity. As this Testimony of the Witnesses is to be of equal Duration with the Apostacy itself, it cannot well be meant of any *Two* particular Persons; nor is there, I conceive, any Reason to understand it of any *Two* particular Churches, or Bodies of Men, in perpetual Succession. It sufficiently answers the Prophetic Description, if there be, during the Time of the Apostacy, a sufficient, tho' small Number, who, like *Elias*, and *Elisha*, shall testify and declare against the idolatrous Customs and Practices of their Times.

Calmet justly observes, "These Witnesses do not mean *Two* particular Persons, " but all the Martyrs in general." The Name of Prophecy here signifies Persons full of the Spirit of God, preaching God's Word, and bearing witness to the Truth.

(c) This Representation of the Candlesticks and Olive-Tree, seems taken from the Prophecy of *Zechariah*, (c. iv.) in which *Zerubbabel* and *Joshua* are represented by *Two* Olive-Trees on each Side of the Candlestick, which empty Oil through two golden Pipes out of themselves, (v. 11, 12.) to express, that *Joshua* and *Zerubbabel* should be protected by divine Providence, to go through all the Difficulties which lay in the way of finishing the Temple, and re-establishing the Jewish State, not indeed by human Force and Power, but by God's Protection, and his all-powerful Providence; *not by Might nor by Power, but by my Spirit, saith the Lord of Hosts.*

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5 And if any Man will hurt them, Fire proceedeth out of their Mouth, and devoureth their Enemies : and if any Man will hurt them, he must in this manner be killed.

6 These have Power to shut Heaven, that it rain not in the Days of their Prophecy, and have Power over Waters to turn them to Blood, and to smite the Earth with all Plagues, as often as they will.

PARAPHRASE.

Moreover, the Judgments these Witnesses to the Truth shall denounce against such Persons as reject their Testimony, and persecute them for their sincere and faithful Warnings, shall as surely be executed, as the Judgments denounced by the former Prophets were ; God will assuredly punish those who reject and despise their Warnings, with many great and severe Judgments (d).

God will vindicate the Honour of these Witnesses, and the Truth of their Testimony, by as great and remarkable Judgments in their Times, as in the Times of any of the antient Prophets ; as when, for instance, *Elijah* prayed, and it rained not on the Earth ; or, as when *Moses* turned the Waters of *Egypt* into Blood. God will surely avenge their Cause as his own, and punish their Enemies with all those Plagues, which, according to his Direction, they shall denounce against them (e).

(d) When *Abaziah* sent Companies to seize on the Prophet *Elijah*, Fire came down from Heaven, and consumed them, 2 Kings i. And God threatens those who rejected the Warnings of the Prophet *Jeremiah*, Jer. v. 12, 14. *They have belied the Lord, and said, It is not he, neither shall Evil come upon us, neither shall we see Sword nor Famine . . . Wherefore, thus saith the Lord God of Hosts, Because ye speak these Words, behold I will make my Words in thy Mouth Fire, and this People Wood, and it shall devour them.* That is, God would certainly bring on *Judah* and *Israel*, all those Judgments with which he had appointed to punish them for their obstinate Apostacy. The Certainty of these Judgments is well expressed in these Words, *And if any Man will hurt them, he must in this manner be killed.* The Enemies of Truth and Righteousness shall have no Power to protect themselves against the Judgments of God, or find any means to escape, when God decrees their Punishment.

(e) What God does, according to his Word by his Prophets, is, according to the Stile of Prophecy, said to be done by them. *Behold*, says God to the Prophet *Jeremiah*, (c. i. v. 9, 10.) *I have put my Words in thy Mouth : see, I have set thee over the Nations, and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant.* In the Prophet *Hosea*, *Therefore have I brewed them by the Prophets, I have slain them by the Words of my Mouth*, are observ'd by Interpreters to be equivalent Expressions, *Hosea* vi. 5. Thus, when God brings those Judgments upon the World, which he directed his Prophets to declare in his Name, they may be said, in the Stile of Prophecy, to smite the Earth with Plagues, as they will ; because God will accomplish what, according to his Word, they shall denounce against the Opposers and Corrupters of true Religion.

Not-

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7 And when they shall have finished their Testimony, the Beast that ascendeth out of the bottomless Pit shall make War against them, and shall overcome them, and kill them.

8 And their dead Bodies shall lie in the Street of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

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Notwithstanding, during the Time these Witnesses shall faithfully bear their 7 Testimony to the Truth, and against the Corruption of the Christian Faith and Worship, that persecuting Power, which, according to a following Representation, is to arise in this Period, out of the bottomless Pit, shall continually oppose these Witnesses, and so far prevail, as to inflict many Evils, even to Death itself, upon them (f).

And these faithful Witnesses shall be 8 treated with such cruel Severity by their Persecutors, that they shall be denied the common Decency of Burial. Such persecuting Powers may well be compared to *Sodom* or *Egypt*, for Pride, Wickedness, and Cruelty, to those who put Christ himself to Death, for bearing Testimony to the Truth. Yet, in all their Distress, they may comfort themselves, that they suffer with Christ, and for his Cause, and from Persons whose Idolatry and Cruelty make them as *Sodom* or *Egypt* (g).

The

(f) What we render, *when they shall have finished their Testimony*, Mr. Daubuz renders, *while they shall perform their Testimony*. The Original may mean, *the Time of their Testimony*, as well as *the End of it*; *ὅταν τελώσωσι*, as, *ὅταν παραδώσω υμᾶς*, *when they deliver you up*, Matth. x. 19. And *τελέω* signifies *to perfect and compleat a Thing*, as well as *to end or finish it*. So Christ, upon account of his Sufferings, is said *to be made perfect thro' Sufferings*, Heb. ii. 10. The most probable Sense appears to be, that the Witnesses are to meet with Opposition and Persecution, during the whole of this Period; as the Woman was to be in the Wilderness, and the Beast was to have Power 1260 Days, so the Witnesses were to prophecy, and to be persecuted during the same time. They are not single Persons, but a perpetual collective Body of Men, or a Succession of Witnesses, against the Errors and false Worship introduced into the Church.

(g) *The great City*, is that City which reigneth over the Kings of the Earth, Rev. xvii. 18. or *Rome*, the Empress of the World. Streets of the great City, are its publick Places throughout its Dominions; for the great City is not considered so much in its Buildings, as a Seat of Empire. It is *Rome*, and the *Roman Empire*, says the Bishop of *Meaux*; and, taking the great City for *Rome*, and its Empire, he adds, It is literally true, that Jesus Christ was crucified there, even by the *Roman* Power. And it is moreover true, that the same *Rome* which crucified Christ in Person,

9 *And they of the People, and Kindred, and Tongues, and Nations, shall see their dead Bodies three Days and a half, and shall not suffer their dead Bodies to be put in Graves.*

10 *And they that dwell upon the Earth shall rejoice over them, and send Gifts one to another, because these two Prophets tormented them that dwell on the Earth.*

The Corruption in the Days of this Period, shall be so very great, that the People in general, in all Places, shall be violently prejudiced against these faithful Witnesses; insomuch, that they shall, with great Inhumanity, deny them the Decencies of Burial, and express the Fierceness of their Displeasure and Wrath, by all Methods of publick Disgrace (*b*).

And the Inhabitants of the Earth shall greatly rejoice in this Persecution; they shall express it by sending Gifts to one another, as a Testimony of mutual Congratulation, on Occasions of publick Joy. For now they hope to be delivered from the Trouble and Uneasiness, occasioned by the Reproofs of these Prophets, and the Judgments they threatned them with, on account of their Corruptions (*i*).

Person, crucified him also every Day in his Members. The general Meaning of this Passage is well expressed by Mr. *Daubuz*; "The dead Bodies of the Witnesses shall lie throughout the Extent, in the most conspicuous Places, or the chief and principal Parts of the Antichristian Jurisdiction."

(*b*) The Time in which the People shall shew this Inhumanity to the Witnesses, is said to be three Days and an half, which is not to be understood literally for so many natural Days only. "Can any Man believe, says Mr. *Mede*, that the small space of three Days and an half, is sufficient either for spreading the Fame of the Death of the Witnesses, or for sending the Messengers with Gifts to and fro among the Nations?" "Yet the Expression, says Mr. *Daubuz*, is very suitable to the Decorum of the Symbol of a dead Body, that will keep no longer unburied without Corruption." There seems, I think, an Allusion in the three Days and half, to the Time of our Saviour's lying in the Grave. Such was the Humanity of the Times in which Christ suffered, that they permitted his Friends to lay his Body in a Grave; but such shall be the Inhumanity of these Persecutors, as to deny the Rites of Burial. Why the Time is signified by three Days and an half, we shall see farther on Verse 11.

(*i*) The Prophets, who reprov'd the Corruption of their Times, were used to be accounted Disturbers of the public Peace, and were often an Uneasiness to Persons, who, however corrupt they were, could not bear Reproof. Thus, when *Ahab* saw *Elijah*, he said unto him, *Art thou he that troubleth Israel?* The Prophets who preach against the Errors of the World, are treated as public Enemies, seditious Persons, and even as the Cause of those public Calamities, which they foretel as the Punishment of a perverse Generation.

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11 *And after three Days and an half, the Spirit of Life from God entred into them, and they stood upon their Feet, and great Fear fell upon them who saw them.*

Yet, notwithstanding the Cruelty of these Persecutors prevailed, while the Beast was permitted to make War with the Saints, and to overcome them, it shall be however but for a limited Time; then the Power of God shall be manifested, in a remarkable manner, for their Deliverance: as if dead Bodies were raised to Life, and made to stand upon their Feet; those faithful Witnesses shall, with surprizing Success, maintain and propagate the true Worship of God, to the great Terror and Amazement of their Persecutors (k).

12 *And they heard a great Voice from Heaven, saying unto them, Come up hither: and they ascended up to Heaven in a Cloud, and their Enemies beheld them.*

As these Witnesses were represented, 12 raised from the Dead, in Conformity to the Resurrection of Christ; so farther, in Imitation of his Ascension into Heaven, they are represented as ascending in a publick Manner, in the Presence and to the great Confusion of their Enemies, who shall behold them, after all their Oppression, exalted by the glorious Power of God, to a State of great Honour and Influence, as well as of Security and Peace (l). This

(k) A Day sometimes signifies a Season, or undetermined Portion of Time: *The Day of Temptation in the Wilderness was forty Years*, Heb. iii. 8, 9. Day and Year are sometimes joined together, for Season and Time in general, *Isaiah xxxiv. 8. For it is the Day of the Lord's Vengeance, and the Year of Recompence for the Controversy of Zion.* So *Dies* is used with Elegance, by the best Authors, for Time in general: *Opinionum Commento delet Dies.*

It is a good Rule to judge what Portion of Time may be design'd by such indeterminate Expressions, to consider what is necessary or proportional to the Season spoken of. In this Place, as Mr. Waple observes, it seems to be necessary that three Days and an half should be brought to comport with three times and an half, twelve hundred and sixty Days, and forty two Months. Thus the Time of the Witnesses suffering will be in proportion to the Time of their Prophecy, which is to be a Time of Persecution. It will agree with the other Representations of the same State of the Church, by the Woman in the Wilderness, and the Season of the Beast, or Time of his persecuting Power, which relate to the same Period, and help to explain it.

(l) To be exalted to Heaven, or cast down to Hell, signifies in Scripture-Language, the happy State of those who enjoy the Blessings of true Religion, or the miserable Condition of those who are deprived of them for despising them. Thus our Saviour

Q

speaks

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13 And the same Hour was there a great Earthquake, and the tenth Part of the City fell, and in the Earthquake were slain of Men seven thousand: and the Remnant were affrighted, and gave Glory to the God of Heaven.

This great Power of the Witnesses, ¹³ and Prevalency of their Doctrines, shall however be attended with great Commotions in the World, with great and signal Calamities inflicted on that great City, which had for so long time opposed the Truth, and oppressed the Faithful. A very considerable Part of its Power shall be taken away, and many Persons shall be cut off in her Defence, and many others shall be affrighted with the Judgments of God, and made sensible of the Wickedness of oppressing Truth and Righteousness, and shall glorify the true God, by forsaking their Idolatry, and assisting the Cause of pure and true Religion (*m*).

Let

speaks concerning *Capernaum*: And thou *Capernaum*, which art exalted unto Heaven, shall be brought down unto Hell, Matth. xi. 23. The Destruction of Satan's Power by the Kingdom of God, or the Success of true Religion by the Gospel, against the Idolatry and Wickedness of the World, is expressed in the same Figure, *Luke x. 18. I beheld Satan as Lightning fall from Heaven.* The Pride of *Babylon* is, in like manner described by the Prophet, *Isaiah xiv. 13. For thou hast said in thine Heart, I will ascend into Heaven: I will exalt my Throne above the Stars of God.* The Fall of that haughty persecuting Empire is described in the same figurative Language, (*v. 12.*) *How art thou fallen from Heaven, O Lucifer, Son of the Morning.* In this Sense, the Ascension of the Witnesses into Heaven, will mean the great Success of the Doctrines of pure Religion taught by them, and the mighty Efficacy with which they shall prevail, in the Reformation of the Church from idolatrous and superstitious Corruptions.

(*m*) Interpreters are much divided, as to the tenth Part of the City which fell by the Earthquake, whether it denotes *Rome* under the Papacy, as Mr. *Made* supposes *Rome* at present to be just the tenth Part of antient *Rome*; or whether it means some notable Part of the ten Kingdoms into which the *Roman* Empire was divided in this Period; as suppose, with some, the Kingdom of *France*, or, with others, the Fall of the *Greek* Church and Empire of *Constantinople* under the Power of a *Mohometan* Government, or whether it may not mean the whole Papal Jurisdiction, because it is represented in Prophecy under the figurative Expressions of *ten Toes, ten Horns, ten Kings.*

This Diversity of Opinion had its Rise, it may be, from an Endeavour to fix too particular a Sense on a general Expression. We have already observed, (*c. ii. 10.*) that the Numbers *ten* and *seven* are figurative Numbers, denoting Multitude, Frequency, and Perfection. A Deliverance out of the many Troubles of Life, is expressed in the Book of *Job*, by being delivered out of *seven Troubles*, *Job v. 19.* The seven Spirits of God figuratively express the perfect Grace of God's holy Spirit; the Number *ten*, in like manner, is used to denote many or often. *Jacob* complained,

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14 *The second Woe is past, and behold, the third Woe cometh quickly.*

Let not, however, any Person imagine, that the Church shall be free, in ¹⁴ this third Period, from Opposition and Persecution, to try their Faith and Patience, any more than in the two former Periods; for a third Woe is to follow upon the second, to try them that dwell upon the Earth (n).

15 *And the seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of*

I then perceived in my Vision, that ¹⁵ the seventh Angel sounded his Trumpet, upon which Proclamation was made with a loud Voice in Heaven, declaring, that the Kingdom of God, and his Christ,

that Laban had changed his Wages ten times, or very often, Gen. xxxi. 7. When Elkanah said to his Wife, 1 Sam. i. 8. *Am not I better to thee than ten Sons?* the plain Meaning is, than many Sons. In like manner, Solomon observes of Wisdom, Eccles. vii. 19. *Wisdom strengtheneth the Wife more than ten mighty Men which are in the City; or, than several mighty Men.* These Instances, more of which may be seen in Mr. Daubuz, *Symbol De 7. V. Number.* are sufficient to shew, that the Numbers seven and ten may be understood of many, or a sufficient Number of any Thing. The tenth Part of the City falling by an Earthquake, may then be understood very properly, of some considerable Part of the Empire, the City being considered as the Seat of Empire and Government; it may signify the Downfall of some considerable Supporters of the Beast's persecuting Power. The Slaughter of seven thousand Men may, in like Interpretation, mean, such as shall continue to support and assist the Antichristian Power of this Period, in Opposition to the Kingdom of God and Christ, to the Cause of Truth and Righteousness.

There seems to be a Propriety, in these more general Expressions, in a general Representation of this Period, the more particular Account being reserved for the After-Parts of the Vision; so that this Part of the Prophecy seems to shew, that Judgment shall come on the Persecutors of the true Church, in full Proportion to their Iniquities, when the faithful Witnesses to the Truth shall be eminently protected, and their Cause shall wonderfully prevail.

(n) We have the mention of three Woes, c. ix. 12. *One Woe is past, and behold there come two Woes more hereafter.* This first Woe was under the sounding of the fifth Angel, when the bottomless Pit was opened, with the Rise of Mahomet's Power and Imposture; the second Woe is reasonably understood, to be during the sounding of the sixth Angel, when the four Angels were loos'd to slay the third Part of Men, Rev. ix. 13—15. when the Saracens were permitted to endanger the whole Western Empire, and the Christian Name and Profession every where; the third Woe, which was soon to follow the second, will begin its proper Order, in the Day of the Voice of the seventh Angel. It may be proper to observe, the Woes are design'd to represent an afflicted State of the Church, rather than calamitous Times to the Inhabitants of the World in general. So that we are, I think, to consider it as an useful Prophetic Warning, that this third and last Period would call for as much Caution and Constancy as either of the former. They who will faithfully adhere to the Purity of true Religion, must expect to find Opposition, and meet with Woe.

of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty Elders, which sat before God on their Seats, fell upon their Faces, and worshipped God.

17 Saying, We give thee Thanks, O Lord God Almighty, which art, and wast, and art to come : because thou hast taken unto thee thy great Power, and hast reigned.

18 And the Nations were angry, and thy Wrath is come, and the Time of the Dead that they should be judged : and that thou shouldst give Reward to thy Servants the Prophets, and to the Saints, and to them that fear thy Name, small and great, and shouldst destroy them which destroy the Earth.

the true Christian Religion should triumph over all Opposition, and flourish with great Success and Prosperity throughout all the future Ages of Time.

And the twenty four Elders, whom I saw in my first Vision, representing the true Church of God, as sitting on Seats placed round about the Throne of God, arose from their Seats, and prostrated themselves before God, to worship him.

And they worshipped God by a solemn Act of Praise, saying, We give Thanks unto thee, O *Jehovah* the Almighty, and everlasting God, that it has pleased thee to shew thyself superior to all the Opposition of the World, that thou art able to protect, and, according to thy Promise, to exalt thy faithful Servants in the End.

For though the Nations of the Earth have, with great Fury, persecuted the true Religion, now the Day of thy Wrath is come, to punish them in Righteousness, and to vindicate the Cause of thy Servants, who have been faithful unto Death : The Time is come to finish the Mystery of thy Providence towards the Churches, and to give the Reward promised to Prophets, and Confessors, and all true Christian Worshipers, of every Kind and Degree : and to destroy them at the last, who, for so long time, by their false Doctrine and Persecution, had corrupted and destroyed the greater Part of the World (o).

Upon

(o) *Κενον, judicare, scpe est vindicare, itaque κενω, quod est κενω, vel δικαζω, judicare per aduon vindicare vertitur, as Grotius observes. So that, to judge, or try the Cause of the Dead, or of the Martyrs for the Truth of the Christian Religion, may very naturally be understood to mean, a Vindication of their Cause, by some eminent Act of Providence in favour of it ; as to vindicate, is a proper Sense*

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SECT. 9.

19 *And the Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament, and there were Lightnings, and Voices, and Thunderings, and an Earthquake, and great Hail.*

Upon this, I beheld the Temple of God in Heaven opened, so that I could 19 see the Ark of the Covenant, the Mercy-Seat, and Place of God's Presence, for it was not hid behind a Veil ; representing not only a State of Peace and Liberty for the Church, the Place of Worship being opened, but also that, in this State of the Church, the true Worship of God will be used in great Perfection. This happy State of the Church shall be attended with great and heavy Judgments on the Enemies of true Religion ; a Storm of Vengeance shall come down from Heaven on their Heads, terrible as when Earthquakes are joined to Thunder and Lightning (p).

of judging ; and, I think, more proper to the Order and Intention of the Prophecy than to understand it of the general Judgment, which, according to the Order of these Prophecies, is not to be till after the prosperous State of the Church, in which Satan is to be bound for a thousand Years.

(p) *Grotius* thinks, that the Lightnings and Thunderings belong to the next Chapter, and refer to a new Prophecy ; but we may observe, the End of this Period is described in the same manner, c. xvi. 18—21. These Voices, Thunders, Lightnings, and great Hail, are interpreted expressly of an exceeding great Plague, so that Men blasphemed on account of it. This is called, giving unto *Babylon*; the Cup of the Wine of the Fierceness of God's Wrath ; to express the great Calamities and Defolation with which God, at the End of this Period, will punish the obstinate Persecutors of his pure Worship, and true Religion, and publicly vindicate the righteous Cause of his faithful Martyrs.

C H A P.

C H A P. XII.

S E C T. 10.

C O N T E N T S.

WE come now to a second Representation of the same third Period of Prophecy, that is, the State of the Church and World, in the Days of the Voice of the seventh Angel; or, while the Woman who fled into her Place in the Wilderness, was nourished there for a Time, Times, and half a Time, or three Years and a half, equal to forty two Months, which are equal to twelve hundred and sixty Prophetical Days, the exact Time in which the Witnesses were to prophesy. As the former Representation shewed, that true Religion should be preserved among a few faithful Confessors, tho' in a constant State of severe Persecution, so this represents the State of the Church, under the Figure of a Woman, persecuted so as to fly into desert Places, to hide herself; yet preserved and fed there, notwithstanding all Endeavours of a furious Serpent, ready to destroy her.

This plainly describes an afflicted and persecuted State of the Church in general, during this Period; in which, false and idolatrous Worship shall be in great Power, and the faithful Profession of the true Religion shall expose Men to great Danger: That however, still the true Worshipers of God shall be preserved, tho' in an obscure State, and be enabled, notwithstanding all Opposition, to keep and maintain the Truth unto the End.

T E X T.

• P A R A P H R A S E.

Second Description of the third Period.

1 **A**ND there appeared a great Wonder in Heaven, a Woman clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars.

I Beheld, in a second Vision, another Representation of this Period; there appeared in Heaven, the Figure of a Woman, in the most glorious Manner imaginable: she seemed to be surrounded with Sun-Beams, as with a Glory; to stand upon the Moon, and to have a Crown

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SECT. 10.

2 And she being with Child, cried travailling in Birth, and pained to be delivered.

Crown upon her Head, in which twelve Stars were set as so many Diamonds, an Image that strongly expressed a State of great Dignity and Honour (a).

This Woman was farther represented 2 to me in the Vision, as a fruitful Mother, ready to be delivered of a Child, and to bless the World with a fair and numerous Posterity (b).

(a) It was a well-known Custom, at the time of this Prophecy, to represent the several Virtues, and publick Societies, by the Figure of a Woman in some peculiar Dress, many of which are to be seen in the *Roman* Coins; in particular *Salus*, the Emblem of Security and Protection, is represented as a Woman standing upon a Globe, to represent the Safety and Security of the World, under the Emperor's August. de Care, as in a Coin of Hadrian's: *Globum pede calcans, significans se imperante, Orbi Num. p. 30. salutem publicam datam.* The Consecration of the *Roman* Emperors is express'd in Biaz Numif- mata, Tab. 49. 23, 24. their Coins, by a Moon and Stars, as in two of *Faustina*, to express a Degree of Glory superior to any on Earth.

Never was any Image more expressive of Honour and Dignity than this in the Vision, to stand in the midst of a Glory made by the Beams of the Sun; and upon the Moon, as above the low Condition of this sublunary World: To wear a Crown set with the Stars of Heaven, as Jewels, is something more sublime than any thing whereby Antiquity has represented their Societies, their Virtues, or their Deities.

The Reader may farther observe in this Representation, if he please, with Mr. *Daubuz*, that the Sun may signify Christ; the Moon, the Holy Ghost; and the twelve Stars, the twelve Apostles: Or, he may understand it with Mr. *Mede*, of the Church shining round about, by the Faith of Christ, the Sun of Righteousness, treading under foot the Rudiments of the World, whether *Jewish* Shadows, or *Gentile* Superstitions, and glorious with the Ensigns of the Apostolical Offspring. Or, he may consider with Mr. *Waple*, That the Apostolical Doctrine is the chief Ornament, Crown, and Glory of the Church.

But however he shall choose one or other of these more particular Allusions; this will remain a sure general Meaning, that the Blessings of true Religion, in the Revelation of Jesus Christ, as taught by his Apostles, that is, of the true Christian Religion, deserve the highest Esteem and Honour, however they may be despised by the World.

(b) The Metaphor of a Mother, bless'd with a fair Posterity, is very proper to represent the publick Happiness, by an Increase both of Numbers and Strength. It is an easy Figure to consider the Church as a Mother, and the Converts to Truth and Righteousness, the true Worshipers of God, as her Children. The Expressions which represent her as a Woman in Travail, may principally mean her Fruitfulness, and denote the Number of Converts to true Religion, rather than the Afflictions of the Church on account of her Profession. The Happiness of the Empire in the Fruitfulness of the Imperial Family, is often expressed in Coins, *Fecunditas Augustæ, Seculi Felicitas.*

Besides

TEXT.

3 And there appeared another Wonder in Heaven, and behold, a great red Dragon, having seven Heads, and ten Horns, and seven Crowns upon his Head.

4 And his Tail drew the third Part of the Stars of Heaven, and did cast them to the Earth: and the Dragon stood before the Woman which was to be delivered, for to devour her Child so soon as it was born.

5 And she brought forth a Man-Child, who was to rule all Nations with a Rod of Iron, and her Child was caught up unto God, and to his Throne.

PARAPHRASE.

Besides the Figure of the Woman, I 3 beheld a Representation of another Nature; there appeared a great red Dragon, with seven Heads, and ten Horns, and a Crown on each of his Heads, to shew there was a fierce and powerful Enemy of the Church, intent to make Use of all its Power, if possible to destroy it.

The Power of this Dragon was repre- 4 sented so great, that he seem'd, by his Tail, to strike a great Number of the Stars out of their Places in the Heavens, and throw them down on the Earth: He seem'd to watch the Woman with great Attention, whom he perceiv'd ready to be delivered, with manifest Marks of a Design to destroy the Child, so soon as it should be born. A fit Figure to express the great Power of Satan, and his Kingdom, their constant Opposition to Truth, and unwearied Endeavours to stop the Progress and Success of the Gospel (c).

However, the Woman ready to be de- 5 livered brought forth a Man-Child, to intimate, that the Christian Church should be continued by a constant Succession of Converts, notwithstanding all Opposition. Thus Christ's Kingdom should prevail over all Enemies, and break all Opposition, as the antient Oracles prophesied concerning him, *That he should*

(c) The Devil is often represented in Scripture as a Dragon, and the old Serpent; and the Prophecy itself so explains it, v. 9. *And the great Dragon was cast out, that old Serpent called the Devil and Satan, which deceiveth the whole World.* He seems represented by a great, and red, or bloody-coloured Dragon, to describe both his Power and Cruelty in opposing true Religion. The seven Heads, and Crowns, and ten Horns, is a Description so exactly agreeable to the Description of the Beast, in the 13th and 17th Chapters, that it may, I think, be justly understood as a Limitation of the Opposition here meant, to the Times of the Beast, or to that Time when the Roman Power was represented by ten Horns, as well as by seven Heads and Crowns; or not before ten Kingdoms were erected by the Nations which broke in upon the Roman Empire, and divided it into many independent Governments; that is, properly during the Time of this third Period.

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6 And the Woman fled into the Wilderness, where she hath a Place prepared of God, that they should feed her there a thousand two hundred and threescore Days.

7 And there was War in Heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels.

8 And prevailed not, neither was their Place found any more in Heaven.

rule all Nations as with a Scepter of Iron. As soon as this Child was born, I beheld it caught up to God and his Throne, to intimate God's Care and Protection of the true Christian Church, and the Safety of the Church in God's Protection (d).

I perceived also, that the Woman was 6 preserv'd as well as the Child she brought forth; but it was by flying into a Wilderness, where she found a Place provided for her Retreat, and where she was taken care of, by the Protection of divine Providence, during the Time of this Period: To intimate, the Condition of the Church would be difficult and dangerous in these times, like the *Israelites*, when they wandered in the Wilderness; or, as *Elijah*, when he fled from the Persecution of *Abab*. Yet a divine Protection should preserve it, as the *Israelites* were fed with Manna, and *Elijah* by Ravens.

This State of the Christian Church, 7 was farther represented by a Battle in the Air, between *Michael* and his Angels on the one Side, and the Dragon, or the Devil, and his Party, on the other.

In the conclusion of which, the Dragon and his Party were so far from obtaining a Victory, that they were totally defeated, and driven out of the Field of Battle.

(d) Grotius supposes, I think, with great Probability, that these Expressions, *And her Child was caught up unto God and his Throne*, are an Allusion to the Preservation of *Joash*, in the Time of *Athaliah's* Usurpation, when she put to death all the rest of the Royal Family, 2 Kings xi. 2, 3. *Jehoshebah* took *Joash* the Son of *Ahaziah*, and stole him from among the King's Sons which were slain. . . . And he was hid in the House of the Lord six Years. He was kept safe in one of the Chambers of the Temple, till he was brought out by *Jehoiada* the High Priest, and restored to the Kingdom of *David*. Thus the true Worshipers of God shall not all be destroyed by the Enemies of Religion; some, like *Joash*, shall be kept safe, as if in Heaven, the true Temple, till they shall appear publicly with Victory over their Enemies.

R

Thus

9 *And the great Dragon was cast out, that old Serpent called the Devil, and Satan, which deceiveth the whole World, he was cast out into the Earth, and his Angels were cast out with him.*

10 *And I heard a loud Voice saying in Heaven, Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ; for the Accuser of the Brethren is cast down, which accused them before God, Day and Night.*

Thus the Dragon, or old Serpent, 9 which in the Scriptures means the Devil, and Satan, who had deceived the World into Error, Idolatry, and Wickedness, was cast down, together with his Party and Followers: To intimate, that there should be a smart Contention between faithful Christians, and the Maintainers of Error, Idolatry and Wickedness, which should at the last end in a complete Victory over the Enemies of true Religion (e).

I perceived this Blessing of the Church 10 was acknowledged in a public Act of Praise and Thanksgiving unto God, who had thus manifested his Power in the Deliverance of his People, and the Advancement of his own spiritual Kingdom, by the Profession and Practice of Christianity. For now Satan had lost the Opportunity of accusing Christians as guilty of Impiety, for refusing to conform to the Religion of the Empire, and idolatrous Worship of the Gods of Rome, or censuring their Zeal for the true Christian Religion as insincere; asserting, that they would soon renounce the Profession of it, if they were to suffer on account of it (f).

The

(e) Many Interpreters understand this Victory over Satan, in which he is represented cast down from Heaven with his Angels, to be intended of the Heathen Power of Rome; so that Idolatry had lost the Advantage of the Civil Establishment throughout the Roman Empire. In this Period, the temporal Power of Rome, as we shall hereafter see, was to be in the Hands of one, who stiles himself, *The Head of the Christian Church*. It was a great Victory over Satan and his Power, when Christianity had fully prevailed over Heathenism in the Empire; and we may add, it was also a considerable Victory over Satan, when an effectual Stop was put to the Mahometan Imposture in these Western Parts: Tho', as we shall observe in the following Parts of this Representation, the Devil, notwithstanding this Diminution of his Power, is still to retain sufficient to do great Mischief within this Period, and will use it with much Wrath, against the true Worshipers of God and his faithful Servants.

(f) These Expressions, says Mr. Waple, are taken from *Job* and *Zechariah*, where the Scriptures, speaking after the manner of Men, represent Satan as accusing good

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11 *And they overcame him by the Blood of the Lamb, and by the Word of their Testimony, and they loved not their Lives unto the Death.*

The Patience, Faith, and Perseverance of the Church, were sufficient to shew ¹¹ Satan a false Accuser, and obtain'd a great Advantage for them; as they were an eminent Proof, that they preferred the Cause of true Religion, to every thing else: And as their Saviour confirm'd his Doctrine with his Blood, they were ready to confirm their Testimony, by Constancy unto Death, according to the Grace and Spirit which the Church should receive from Christ their Lord.

12 *Therefore rejoice, ye Heavens, and ye that dwell in them: Woe to the Inhabitants of the Earth and the Sea, for the Devil is come down unto you, having great Wrath, because he knoweth that he hath but a short time.*

Let therefore Angels and Saints, and ¹² the whole Church rejoice, and be thankfully sensible what Salvation Christ has obtain'd for his People, and shall assuredly bestow upon them. Yet let all the Inhabitants of the Earth consider, that this Victory over Satan notwithstanding, his Power is not yet quite destroy'd, he will still be able to do great Mischief, and will attempt it with the more Wrath, as the Time of his Opposition is much shortened.

13 *And when the Dragon saw that he was cast unto the Earth, he persecuted the Woman which brought forth the Man-Child.*

The Devil will shew his Wrath upon ¹³ this great Loss of his Power, now the Profession of Christianity so universally prevails against Heathen Idolatry, so long supported by the Power of the Empire; he will still find out new Ways to persecute the true Church, and those who are careful to preserve the Purity of true Religion.

and pious Men before God. This he does, by aggravating their Faults and Imperfections, and by exciting wicked Men to raise false Accusations against them, as was notoriously done against the primitive Christians. Mr. *Daubuz* observes, the Accuser, according to the Custom of the Eastern Nations, and in some Cases by the Law of *Moses*, was appointed to be the Executioner, *Deut. xiii. 9.* so that when the Church is no longer in Danger of Persecution for the Profession of Christianity, Satan is said to be thrown down, as having lost the Power of accusing and executing such as make open Profession of it.

14 *And to the Woman were given two Wings of a great Eagle, that she might fly into her Place, where she is nourished for a Time, and Times, and half a Time, from the Face of the Serpent.*

15 *And the Serpent cast out of his Mouth, Water as a Flood, after the Woman, that he might cause her to be carried away of the Flood.*

16 *And the Earth helped the Woman, and the Earth opened her Mouth, and swallowed up the Flood, which the Dragon cast out of his Mouth.*

However, the true Church, represented by the Woman, appear'd to be assisted against the Wrath of the Devil; Eagles Wings were given unto her, that she might escape into a Place of Retirement and Safety, which was provided for her during the time of this Period (g).

The Devil, as the inveterate Enemy of true Religion, attempted, if possible, to prevent the Escape of the Church, into a Place of Safety, tho' in secret Retirement; he cast out, as it were, a Flood of Waters, to destroy her, before she should be able to reach the Wilderness (h).

But this Danger of the Church shall be prevented, by a remarkable Protection of Divine Providence, raising several of the Inhabitants of the Earth, to help the Escape of the faithful Worshipers, as if the Earth had been commanded to open itself, and receive the Flood, that it might not overtake them who were flying from it (i).

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(g) *To bear on Eagle's Wings*, is an Allusion to the Strength and Swiftneſs of an Eagle's Flight, and does well expreſs the Readineſs and Power with which God does often deliver his Church out of its Dangers; but whether the two Wings of an Eagle are here put to ſignify the Eaſtern and Weſtern Parts of the *Roman Empire*, of which an Eagle is the Armorial Enſign, I ſhall leave to the Reader's Judgment.

(h) Floods and Inundations often come ſo ſuddenly, and with ſuch Violence, as to drown or carry away all things within their reach, and give no time for an Escape. They are a proper Figure to expreſs ſome great and ſudden Danger. *Nabum* thus deſcribes the Judgments of God, which ſhall utterly deſtroy his Enemies, *Nabum* i. 8. *But with an overflowing Flood, he will make an utter End of the Place thereof.* So that, by this Similitude, we may well underſtand ſome quick and ſmart Attempt of the Enemies of true Religion, to cut off all Hope of Safety for the true Worſhippers of God, even in Retirement.

(i) *And the Earth helped the Woman.* The Figure in general is a natural Representation of ſtopping the Courſe of a Flood, by receiving it into ſome great Opening or Gap in the Earth; and Earth, taken in its moſt natural Interpretation, for our habitable World, and the Inhabitants of it, will fully answer the Meaning of the figurative Expreſſion. Thus, the general Meaning will be to this purpoſe: The Providence of God will riſe up ſome Perſons, who ſhall aid and aſſiſt true Chriſtians, notwithstanding the Violence of Perſecution. I do not perceive there is need of a

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17 *And the Dragon was wroth with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ.*

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SECT. 10.

It was moreover represented to me, that tho' this providential Assistance of¹⁷ the Church favoured its Escape, it rather increased the Rage of Satan: He continued with fresh Fury, and in all possible Methods, to excite and carry on the Persecution of the true Worshipers of God, according to the Purity of the Gospel, and Revelation of Jesus Christ; who would not submit to the idolatrous Doctrines, and corrupt Worship introduced into the Church in this Period.

more particular Application of the Word *Earth*, to the corrupt Part of the Church, and that it became Master of its Conquerors; the barbarous Nations at length receiving the Manners, Religion, and the very Name of *Romans*.

It seems more agreeable to the Design of the Prophecy, and of this Representation, to understand it of Assistance from some Persons of Power and Authority in the World, giving Protection to the Witnesses, against the growing Corruptions of these Times, not permitting the Decrees and Edicts for establishing idolatrous Doctrines and Worship, to be immediately executed, or so suddenly as to suppress all Opposition, and not give time for a sufficient Number of Confessors, to stand up in the Cause of Truth, and continue to maintain it. The Historical Events, answering this prophetic Description, which we shall afterwards see, will, I hope, more clearly explain it.

C H A P.



A PARAPHRASE and NOTES on

C H A P. XIII.

S E C T. II.

C O N T E N T S.

IN this Chapter, we have a farther Account of the State of the Church and World, in this third Period. The Representation of the wild Beasts in this Vision, refers to the same Times with the two former Visions of the Witnesses prophesying in Sackcloth, and the Woman flying into the Wilderness. Power is given unto the Beast to continue, or to make War, and prevail forty two Months, v. 5.

This Vision gives a more distinct Account of the Manner and Means by which the true Church, and Worshippers of God, should be persecuted, and so greatly oppress'd, as is represented by the Woman's flying into the Wilderness, and slaying the Witnesses. So that this Representation, in conjunction with the two former, will afford us a sufficient Description of the State of Providence, and the Church, with the useful Lessons of Caution, Patience, and Faithfulness, in Times of great Corruption, and great Danger, which are the principal Intentions of the Spirit of Prophecy, in the Whole of these Revelations.

T E X T.

P A R A P H R A S E.

Third Description of the third Period.

I *AND I stood upon the Sand of the Sea, and saw a Beast rise up out of the Sea, having seven Heads and ten Horns, and upon his Horns ten Crowns, and upon his Heads the Name of Blasphemy.*

AFTER the two foregoing Visions, I beheld a third, farther to explain them: I seemed standing by the Sea-side, when I perceived a wild Beast rising out of the Sea, of a very remarkable Form. It had seven Heads, and ten Horns, with a Crown on each Horn, and a blasphemous Inscription on each of his Heads, to denote a new Form of Government, that was to be erected in the City of Rome, by the great Commotions of the World, after the Imperial Power

Power had been destroyed, and the Empire should be divided into ten distinct and independent Kingdoms or Sovereignities (a).

The

(a) A Beast, *ἄγιον*, signifies a wild savage Beast. In the Prophecies of *Daniel*, Beasts are known Symbols of the Monarchies represented in his Visions, c. vii. In the After-Parts of this Prophecy, it is expressly interpreted by an Angel to mean a King, kingly Authority, or Government, c. xvii. *And there are seven Kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short Space; and the Beast that was, and is not, even he is the eighth (King or Government) and is of the seven, and goeth into Perdition, v. 10, 11.* The Horns are, by the same Angel, interpreted to mean Kings, or Kingdoms, v. 12. *And the ten Horns which thou sawest are (or signify) ten Kings, which have received no Kingdom as yet, (at the time of the Vision) but receive Power as Kings, one Hour with the Beast; ἡσυχίαν αἰώνων, in the same Season or Time with the Beast.*

The Rising of the Beast, then, will signify, the Rise of some new Dominion or Government; the Rising of a wild Beast, *ἄγιον*, the Rise of a tyrannical Government; and Rising out of the Sea, that it should owe its Original to the Commotions of the People: So Waters are interpreted by the same Angel, v. 15. In the Visions of *Daniel*, the four great Beasts, the Symbols of the four great Monarchies, are represented rising out of the Sea in a Storm. *I saw in my Vision by Night, and behold the four Winds of the Heaven strove upon the great Sea, and four great Beasts came up from the Sea, Dan. vii. 2, 3.*

Seven Heads are interpreted by the Angel to signify seven Mountains, and seven Kings, c. xvii. 9, 10. Hence we may sufficiently understand, that by this Beast was meant a *Roman* Government, different from that in Being at the time of the Vision, and which was to arise after the Imperial Government should be pass'd away, as five other Forms of Government had pass'd before it. That some Form of Government in the City of *Rome* is signified by it, seems very evident; for the seven Heads are, in one figurative Meaning, interpreted to signify seven Mountains; and it is expressly called, *The great City, which reigneth over the Kings of the Earth, c. xvii. 18. Urbs septicollis, Orbis caput, and Orbis terrarum Domina*, are sufficient Descriptions of *Rome* in *Roman* Authors, and as well understood as if *Rome* itself had been expressly named. Upon the Heads of this Beast were Names or Inscriptions of Blasphemy. This Government is elsewhere described as a mystical *Babylon*, full of Names of Blasphemy, c. xvii. 3—5. to signify, that it should establish and propagate idolatrous Doctrines and Worship; for as Idolatry is a reproachful Contempt of the one true God, worshipping and serving the Creature more than the Creator, it is called Blasphemy in the Stile of Prophecy. The Idolatry of the *Jews* is called, *burning Incense upon the Mountains, and blaspheming upon the Hills, Isa. lxxv. 7.* So the Prophet *Ezekiel* xx. 27. *in this your Fathers have blasphemed me; that is, by offering their Sacrifices on high Places, and in Groves, according to the Rites of the Heathen Idolaters.*

This Beast had also ten Horns, and upon his Horns ten Crowns, or each of his Horns was crowned. According to the Interpretation of the Angel, c. xvii. 12. *The ten Horns which thou sawest are (or signify) ten Kingdoms which have received no Kingdom as yet, but receive Power one Hour, (or in the same Hour, at the same time) with the Beast.*

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2 And the Beast which I saw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion: and the Dragon gave him his Power, and his Seat, and great Authority*.

The Form of this wild Beast, which I saw in my Vision, was made up of some Likeness to the several Beasts of Prey, the Leopard, the Bear, and the Lion; the persecuting Empires, in *Daniel's* Vision, being represented by these Beasts, famous for Strength and Rapaciousness, in seizing and devouring their Prey. They were a proper Figure to signify the Rise of a new Empire, powerful, tyrannical and cruel. And that the old Serpent the Devil, who had hitherto persecuted the true Worshipers of God, by the several great Monarchies of the World, would engage this new Power, advanced in the Seat of the last of these Monarchies, the *Roman* Empire, to use that Power in the Persecution of true Religion, as the preceding Tyrannies had done before it (b).

This State of *Roman* Government then, as it was to be a new Form of Government, it was also to be contemporary with ten Kings or Kingdoms, which were to be so many distinct Governments, at the same time and in the same Period with it. But neither of them were to receive their Power, till the King, or Form of Government then in being, that is, the Imperial, should pass away, and another was come, which was to continue a short Space.

These several Descriptions together, all which must be united in the Kingdom of the Beast, seem plainly enough to denote a new Form of *Roman* Government, after the Imperial Government should cease, and after the Exarchate of *Ravenna* should be suppress'd, when the *Roman* Empire should be divided into ten distinct Governments or Kingdoms; which can be no other than the Government of *Rome* in the Hands of the Popes.

(b) From hence it appears, says Mr. *Waple*, that this was the fourth or *Roman* Monarchy, (in one Form of it) because it is made up of the three former, whose People and Nations it conquer'd, and out of whose Ruins it grew; and because it had all the Qualities of Subtilty and Cruelty which are thought to be signified by these Beasts. It is observed by Mr. *Daubuz*, that the Powers constituting the Beast, carried on the same Design against true Religion, tho' in another Form, as the Dragon did, when the Empire was Pagan. The Description itself naturally expresses a new Power rising up in the *Roman* State, mighty and terrible, directed by the perpetual Enemy of true Religion, to persecute the faithful Worshipers of God. The general Meaning of this Part of the Vision, is well expressed by Mr. *Mede*. I saw, saith St. *John*, the Type of the last State of the *Roman* Empire, wherein governing under the seventh Head, it should be divided into ten Kingdoms; and yet, even as he had done under his former Heads, he should blaspheme the only true God, by the Worship of Idols. May we not here observe, that the Prophecy speaks of the civil Power of *Rome*? Why should we then search after it in an Ecclesiastical Supremacy?

* *Dan.* vii. 4, 5, 6.

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3 And I saw one of his Heads, as it were wounded unto death, and his deadly Wound was healed: and all the World wonder'd after the Beast.

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SECT. II.

I perceived also, that one of the seven Heads of this Beast appeared to have received such a Wound as seem'd to be mortal; but this mortal Wound was healed up, tho' the Scar remained as a Mark of it. This Cure was so remarkable, as occasion'd Wonder and Astonishment in all who beheld it. To signify that this new Power arose in the *Roman* Empire, after that Empire had received such a Blow in one of its Heads, or Forms of Government, as left no human probable Prospect, that *Rome* should ever rise to Power and Empire any more; and it would be greatly to the Astonishment of the World, to see the Power of *Rome* revive again, in the new Form of Government represented by the Beast (c).

(c) The seven Heads being interpreted by the Angel to signify seven Kings, or Forms of Government, may well direct us to understand, this deadly Wound of one of these Heads to be the Destruction of one of those Forms of Government, in such manner as to threaten the utter Overthrow of all Power in *Rome*, as in *Babylon*; so that it should never rise to be the Seat of Empire again: Therefore, they that dwell on the Earth shall wonder, when they behold the Beast that was, and is not, and yet is, Rev. xvii. 8. The most natural Interpretation of which Expressions seems to be, That the World beheld with great Wonder, a City once so powerful, quite destroyed, for some time ceasing to be an Empire, and deprived of all Authority, yet rising again to Empire, and regaining a great Authority, in a very surprising manner. It seems also plain, by comparing this Description with the 17th Chapter, that the Head which was mortally wounded, was the sixth Head or Form of Government, at the time of the Vision; *Five of the seven Kings are fallen*, says the Angel to St. John, v. 10. *and one is, and the other is not yet come*. The Form of Government in being, at the time of the Vision, was the Imperial; and after the Imperial Government ceased in *Augustulus*, *Rome* was no Seat of Government during the Exarchate of *Ravenna*, and had no human Prospect of being the Seat of Empire again, till this new Power arose, when the Exarchate was given to the Popes, and *Rome* became the Seat of their Government, and has continued so ever since. It seems also intended by the Angel's Interpretation, that we should consider the City of *Rome*, as mark'd out in this Prophecy for the Seat of Government, to prevent Mistakes, that we should not understand this Prophecy of an Empire or Government, in any other Place than the City of *Rome*, tho' it should take the Name and Stile of the *Roman* Empire, as the *Greek* Emperors, and the Emperors of *Germany* have severally done... This may give us a good Reason, why the City of *Rome*, in this Prophecy, is described by its natural Situation, as well as by its Government, and why seven Heads are interpreted to mean seven Mountains, as well as seven Kings.

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PARAPHRASE.

4 And they worshipped the Dragon which gave Power unto the Beast, saying, Who is like unto the Beast? Who is able to make War with him?

5 And there was given unto him a Mouth speaking great Things, and Blasphemies: and Power was given unto him to continue forty and two Months.

The World was generally seduced to 4 comply with the idolatrous Practices the old Serpent, the Devil, introduced anew, by means of this new-erected Power in Rome, the greater Part of the World acknowledged this Authority, and submitted to it without Opposition, as thinking it would be in vain to withstand it (d).

The Manner in which the Beast exercised the Power he had received, was thus represented, that he greatly magnified himself above others, and claimed unlimited Powers and Authority, to enforce what he required; and the Time wherein the Beast was permitted to establish Idolatry, was the same with the Term of the Church's State of Persecution, represented by the Witnesses, and the Woman flying into the Wilderness, or forty two Months, equal to twelve hundred and sixty Prophetical Days, or so many Years (e).

And

(d) They did freely yield themselves in Obedience to the Beast, says Mr. Mede, as to one who so far excelled in Power, that none was able to make Resistance. The Admirers of the Beast, says Mr. Daubuz, look upon him as superior to all other Powers, and therefore obey his Commands in committing Idolatry; and, in doing this, worship also the Beast. For to commit Idolatry, thro' Fear of any Power, makes that Power his God, because Master of his Conscience: As to worship the Beast, in the Eastern Stile, was to be subject to it; so to be subject to it, in its idolatrous Constitutions, or exercising the great Authority and Power, which it had received from the Dragon, may be said to worship the Dragon in worshipping the Beast, and yielding Obedience to its idolatrous Constitutions.

(e) The Mouth speaking great Things, seems to be taken from the Description of the little Horn in Daniel's Vision, c. vii. 8. and is explain'd, v. 11. by the Voice of the great Words which the Horn spake: And yet farther, c. xi. 36. by the Description of a King, who shall do according to his Will, and shall exalt himself, and magnify himself above every God, and shall speak marvellous Things against the God of Gods; this Mouth speaking great Things, may then well signify Claims of unlimited Authority, a proud and severe Execution of tyrannical Power. We may here note, says Mr. Daubuz, that to speak great Things and Blasphemies, are put together, as the one signifies Tyranny, and the other Idolatry, if we join both together, they will signify to establish Idolatry by Tyranny; or, according to Mr. Mede, he exercised his Power in two Things, in Blasphemy against God, and Persecution of the Saints. Power was given to him, (the Beast) to continue, (in the Margin, to make War) in the Original, ἐξουσία ποιεῖν, this seems well explained by a Power to do what he pleased;

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6 And he opened his Mouth in Blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.

And this new-erected Government of Rome used the Authority it had attained, in making and publishing Constitutions, for the Establishment of Idolatry, in contempt of God, and his true Worship, and by all Methods of Oppression and Persecution, forcing the Church to comply with them, and yield Obedience unto them (f).

7 And it was given unto him to make War with the Saints, and overcome them, and Power was given him over all Kindreds, and Tongues, and Nations.

The Power of this new Roman Government became so great by divine Permission, that it prevailed against the Worshipers of God, either to force them to a Compliance with the Corruptions esta-

pleased; meaning either an Authority to make what Constitutions he should think fit, or Power to put those Constitutions into Execution, by punishing every one who should refuse Obedience to them. Clarke, Connection of Prophecy, p. 44.

(f) Any Acts of idolatrous Worship may well be expressed by blaspheming God and his Name, as they deny to the true God his distinguishing Honour, and give it to Creatures, whether to Images, Saints, or Angels. The Church, as it is called the Temple of God, the Place of God's Presence, is properly also called his Tabernacle; they that dwell in Heaven, are understood by Grotius, of all Saints, all Christians, whose Conversation is in Heaven. This Form of Expression seems to be taken from the Prophet Daniel viii. 10. where it is said of the little Horn which came up out of one of the four Horns of the He-Goat, or one of the Princes which arose in one of the four Kingdoms into which the Empire of Alexander the Great was divided, that it waxed great even unto the Host of Heaven, and it cast down some of the Host, and of the Stars to the Ground, and stamped upon them. On these Expressions, Mr. Lowth seems justly to observe, That as the Faithful are Heirs of the Kingdom of Heaven, so the Names and Titles of the Heavenly Church are sometimes given to that on Earth; the Christian Church is called, The Jerusalem which is above, Gal. iv. 26. and the Governors of it are stiled Angels, Rev. i. 20. In like manner, the Host of Heaven means here the Jewish Church: They which dwell in Heaven, especially when mentioned with the Tabernacle of God, may be understood according to the Prophetic Language, of the true Church, and Worshipers of God. Then to blaspheme them that dwell in Heaven, will signify the Contempt and injurious Manner with which this new Government of Rome shall treat the true Worshipers of God, as well as God himself, and his Name. But as many Interpreters of great Judgment and Learning, Mede, Waple, Daubuz, &c. give another Sense of the Tabernacle of God, and them that dwell in Heaven, it will be fit to set it before the Reader. By the Tabernacle of God, they understand the Body of Christ, which is blasphemed by the Doctrine of Transubstantiation, and the idolatrous Practices consequent thereupon, adoring the Bread, instead of Christ the Tabernacle of God, and blaspheming the heavenly Inhabitants, the Angels and Saints in Heaven, by giving them Worship and Adoration; and as Mr. Mede adds, disgracing the blessed Spirits with contumelious and wicked Fables and Miracles: Which of these the Reader will prefer, must be left to his own Judgment; the former seems to me the more probable, as well as the more natural and easy Interpretation.

A PARAPHRASE *and* NOTES on
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8 *And all that dwell on the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World.*

9 *If any Man have an Ear, let him hear.*

10 *He that leadeth into Captivity, shall go into Captivity: He that killeth with the Sword, must be killed with the Sword. Here is the Patience and the Faith of the Saints.*

blished by its Authority, or to persecute them for their Constancy; and this oppressive Power was extended far and wide over many Nations and People.

Infomuch, that all the Inhabitants of the Earth, where this new Power reached, were prevailed upon to receive his idolatrous Constitutions, and yield Obedience to his tyrannical Authority; such true and faithful Servants of God only excepted, who were inrolled in the Registers, as Heirs of eternal Life, according to the Promises of Christ's Gospel, who, from the Beginning, was the true Propitiation, and Mediator of Acceptance and Blessing (g).

And now let every good Christian, who is desirous to preserve himself in an Hour of Temptation, and preserve the Hopes of eternal Life, attentively consider the Cautions, Warnings, Consolation, and Encouragement of this Prophecy.

For every one may be assured, that God, the righteous Governor and Judge of the World, will finally render to every Man according to his Works, and punish the Enemies of his Church, in due time, with a Punishment equal to their Tyranny and Persecution. This Consideration may support the Patience and Faith of the Saints: They shall triumph in the End

(g) Perseverance in the Faith of the Gospel, and true Worship of God, in this great Hour of Temptation, which would deceive all but the Elect, is very usefully represented as the Character of those whose Names are register'd in the Lamb's Book of Life; to shew, that they who endure to the End, shall be saved; and that the Salvation of God, through Christ, belongs to none but those who shall persevere. A powerful Motive and Encouragement to Constancy, the great Design of the whole Revelation; and which is therefore most properly kept in view, in every Part of it. We have already observed, to *write Names in the Book of Life*, is an Allusion either to the Registers in which the Families of the Priests, or Freemen of Cities were used to be enter'd upon Record, on c. iii. 5.

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over all their Enemies, God shall vindicate their Cause, and maintain his own Honour, in the Punishment of their Oppressors.

11 *And I beheld another Beast coming up out of the Earth, and he had two Horns like a Lamb, and he spake as a Dragon.*

I farther beheld in my Visions, another 11 Appearance, as of a second wild Beast, rising out of the Earth, which had two Horns, like the Horns of a Lamb, but his Voice was like that of a Dragon, to represent another persecuting Government, exercising its Authority with a Shew of Meekness and Charity, but carrying on the Opposition of the Devil, the old Serpent, to pure Religion, and promoting Idolatry by Persecution.

12 *And he exerciseth all the Power of the first Beast before him, and causeth the Earth, and them that dwell therein, to worship the first Beast, whose deadly Wound was healed.*

And this second persecuting Power 12 had all the Powers of the first, or new-revived Form of Roman Government, and used its Authority to spread the Power of this new Roman Government, beyond the Bounds of its own proper Dominion, so as to oblige the several Nations to yield Obedience to the new Authority revived in the City of Rome, after it had been so long depriv'd of all Authority, and seem'd to have lost all Hope of recovering it ^a.

^a Interpreters differ very much as to the true Intention of this Prophetic Description, and what is meant by this second Beast coming up out of the Earth.

With some it signifies *Philosophy*, and, in particular, the *Pythagorean*, Meaux. a great Support of the *Roman* Idolatry, with its pompous Speculations, Grotius. and Pretences to Divination and Miracles.

Others suppose, it means some one or more Sorcerers, or Magicians, Dr. Ham- who were Heathen, and made use of by the Devil, to support and advance Heathenism and Idolatry; so that an Author of great Name concludes, it is most reasonable to interpret this second Beast of *Apollonius Tyaneus*, who is reported to have done such Feats and Miracles, as are compared by *Hierocles* to the Miracles of Christ, and preferred before them. mond.

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Others understand this second Beast, of the Pope with his Clergy : They observe, " The Pope himself and alone, tho' he may be term'd a false Prophet, yet he maketh not up the Beast, except his Clergy be join'd with him ; since the Beast doth signify a Company of Men, composed of a certain Order of Members, like as a Beast hath, not one Man alone."

Whiston,
242.

Mr. *Whiston's* Notion seems much the same with this of Mr. *Mede* : He understands the second Beast, of the Rise of Antichrist, strictly so called, the Pope of *Rome*, and his subordinate Hierarchy.

Waple, 288.

Mr. *Waple* observes, " As by the former Beast, the Papacy, as Monarchic and Imperial, was fitly represented ; so in this Type, there seems to be a Representation of the apostate Hierarchy, or of the whole Body of the Ecclesiastics, as antichristian ; and a Body Politick, (signified by a Beast in Prophecy) under two co-ordinate Powers or Horns, by which the Hierarchy of the Eastern and Western Parts of the Empire, before the Popes came to be an Horn, or to have his antichristian Supremacy, is very fitly typified."

Daubuz.

Mr. *Daubuz* supposes " the former wild Beast consisted of the antichristian civil Powers, which were to be in the *Roman* Empire, during the second Period of the Church, and that the Christian Ecclesiastic Powers in the said Empire, during the said space of time, are the Beast which is here intended ; and therefore, that the two Horns are the successive Lines of the Bishops of *Rome* and *Constantinople*, having under them the whole Body of the corrupted Clergy, as the former Beast had that of the Laity ; both these Bishops having pretended to be universal Bishops of the Church."

Sir Is. Newton,
283.

Finally, the illustrious Sir *Isaac Newton* observes, " The second Beast, which rose up out of the Earth, was the Church of the *Greek* Empire ; for it had two Horns like those of a Lamb, and therefore was a Church, and it spake as the Dragon, and therefore was of his Religion ; and it came out of the Earth, and by consequence in his Kingdom."

To take off somewhat of the Uncertainty so great a Variety of Opinions is apt to occasion, let us attend more closely to the Prophetic Description itself : It will, I apprehend, lessen the Number of Opinions, to shew some of them inconsistent with plain and obvious Circumstances of the Prophetic Description.

It is an Observation of consequence, that the Vision of this second wild Beast, arising out of the Earth, was after the Vision of the first Beast which rose out of the Sea, and cannot signify any Power to arise in the *Roman* Empire before that time.

This second Beast, moreover, exercised the Power of the first Beast before him, as a Sort of Lieutenant or Deputy to him ; in particular, to bring all Persons, where his Power reach'd, to receive the Authority of the first Beast, to worship the first Beast, whose deadly Wound was healed, says the Prophecy expressly. So that this Description is inconsistent with any Power opposite to the Authority of the first Beast, as well as it is with any Power that rose up before it.

It seems also very probable, that this second Beast, whatever is meant by it, had a Power and Authority very like the Power and Authority of the first Beast, and very nearly resembling it: He exerciseth all the Power of the first Beast, *ἐξουσίαν τὴν πρώτην διδοὺν πᾶσι ποιεῖν*. He had the Exercise of the whole Power; so that of what Nature or Kind the Authority and Power of the first Beast were, the Authority and Power of the second Beast were of the same Kind. Hence this Description will be also inconsistent with any Supposition that makes the Authority and Power of the second Beast, contrary to, or different from the Power of the first.

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We have already observed from many concurring Circumstances, that the first Beast did not arise till the Imperial Government had passed away, till *Rome* seem'd to have lost irrecoverably the Seat of Empire, till the *Roman* Empire was divided into ten Kingdoms, till the City of *Rome* should receive a new Form of Government, and become a Seat of Empire again, till a Government should be erected in the City of *Rome*, in the Days of the Voice of the seventh Angel, which was to persecute the Saints one thousand two hundred and sixty Years. All these Considerations determine the Rise of the first Beast out of the Sea, to be, when the Exarchate of *Ravenna* was given to the Papacy, when *Rome* was made the Seat of the Pope's temporal Dominion, and the last Form of *Roman* Government began, which has lasted ever since to this Day.

We fully know in History, what this Power of the Papacy is: The Popes claim supreme Authority, as Heads of the Church in Things religious, and they have civil Authority, as sovereign Princes, in their own Dominion, which is expressly called, *The Patrimony of St. Peter*.

This plain Account of the Prophetic Description, will much lessen, I think, the Variety of Opinions before mentioned; not to remark, that the Philosophy, or Magic, of *Apollonius Tyaneus*, are no Forms of Government, which are the true Meaning of Beasts and Horns, in the Language of the Prophets. It may be sufficient to shew, that the Philosophy of the Bishop of *Meaux*, that the Magic and Miracles of *Apollonius Tyaneus*, with the learned *Grotius* and Dr. *Hammond*, are absolutely inconsistent with the Time of this Period, wherein the first Beast rose up out of the Sea, which yet was before the time when this second Beast rose up out of the Earth; neither will the Prophetic Description, for the same Reason, agree with Mr. *Waple's* Opinion, that this second Beast means the Hierarchy of the Eastern and Western Parts of the Empire, before the Pope came to be an Horn, or to have his antichristian Supremacy. The same Reason holds against Mr. *Daubuz's* Opinion, that the first Beast consisted of the antichristian civil Powers; and the second Beast, of the antichristian ecclesiastical Powers, especially as he understands it, that from the times of *Leo*, there was in the Church a double ecclesiastical Monarchy of two Bishops œcumenical, who pretended to have all the Power of the Lamb. For this Dispute between the two Sees of *Rome* and *Constantinople*, was long before the City of *Rome* became the Seat of Empire in the Papacy; nor can a Contest for Power, between the two Metropolitans of the Eastern and Western Empire, be well understood of the Power of the second Beast, which

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Sir I. Newton, 282.

which was to exercise all the Power of the first Beast; not to weaken or suppress it, but to promote the Power of the first Beast, and to force all Persons to submit themselves to it. And this Observation is also a considerable Difficulty, in Sir *Isaac Newton's* Opinion, that this second Beast was the Church of the *Greek* Empire. We may observe, that to place the Rise of the two Beasts, at the Division of the Empire between *Gratian* and *Theodofius*, A. D. 379, greatly antedates the true Time of the last Form of *Roman* Government, and throws back the third Period very far into the second, contrary to the Order of the Prophecy. It is farther to be observed, that the *Greek* Church was far from using its Power and Authority, to force all Persons to submit to the Papacy, that it was used in continual Opposition to the Authority of the *Roman* Church; it not only denied the Pope's Supremacy, but separated also, with great Warmth, from its Communion. And the *Roman* Church is so far from esteeming the *Greek* Church as a Friend, that it treats it as an apostate Church, in a State of Schism and Rebellion.

Finally, Mr. *Mede's* Opinion, that the second Beast is the Pope with his Clergy, has many Difficulties attending it. The first Beast is represented as distinct from the second, and from the ten Kings or Kingdoms, tho' they give their Power and Strength to the Beast; and therefore cannot well be the whole State of the ten Kingdoms growing up again into one *Roman* Commonwealth, united with the Pope as High Priest. Besides, if the Power of the Pope in *Rome* be the first Beast, the same Papal Power can hardly be intended, with very little Alteration, by the second Beast. It must, in all Likelihood, signify some distinct persecuting Power, of like Nature and Kind with the first, supporting and advancing the Authority of the first. Perhaps it may be said, these Observations, by lessening the Uncertainty, occasioned by so many different Interpretations, may make the Matter worse, and leave no certain Interpretation at all.

I hope not. Let us see then, whether we cannot find out, what will answer this Prophetic Description, in all its Circumstances?

We are then to find out a Power, which is to arise after the first Beast, in which a Supremacy in Spirituals was united with the Authority of a temporal Prince, in the Popes.

We are moreover to find out a Power, like that of the Papal Government, which is to execute all the Power of the first Beast; which seems to express a like Power, in which civil and religious Authority shall be united.

We are also to find out such a Power, as shall be used to support and advance the Authority of the Popes, and force Obedience to it.

We need not look far in History, I think, to find a Power that fully answers all these Characters.

We have seen at large in the Preface, how *Pepin* of *France* gave the Exarchate of *Ravenna* to the Church of *Rome*: This was the Rise of the first Beast, in the temporal Dominion of the Popes over *Rome*, and the Countries that compose the State of the Church, as *St. Peter's Patrimony*.

A little after this Time, the Emperor *Charles* the Great, and his Successors, endowed several Churches in their States with large temporal Estates, to which were annexed the Jurisdictions and Royalties, which in those times were used to belong to the most honourable Tenures, such as Earldoms, Dutchies, and Principalities; whereby they had a temporal Authority added to their spiritual, very nearly resembling that of the Church of *Rome*, in virtue of *St. Peter's Patrimony*.

These Powers went on still increasing, till in some short Process of time, especially in the *Germanic Empire*, they became to be real Principalities. Several Bishops of *Germany* have been, for many Centuries, in the Rank, and have enjoyed the full Powers and Authority of sovereign Princes; some have attained the highest Dignity, and chief Administration of the Empire, as Electors, in all Things equal, in some Things superior, in Dignity and Authority, to the other Princes of the Empire, not excepting such Electors of the Empire as are Kings. This has been long the fixed and settled Constitution of that principal Government of *Europe*, which now uses the Stile of the *Sacred Roman Empire*.

It is easy to see, how nearly this Authority resembles the Powers of the Papacy, or first Beast; and it is easy to observe, in the constant Course of History, that this Authority has been used all along, to cause the Earth, and them that dwell therein, to worship the first Beast, or to obey his Commands in all Things. By this it is, that Popes have had the Power, as well as the Insolence, to tread on the Necks of Kings and Emperors. And it has been the great Support of the idolatrous Worship of that Church, against all the powerful and promising Attempts of Reformation.

It is a just Remark of Bishop *Burnet*, that this appeared so early as the Days of *Charles* the Great himself. “He had raised the Church so high, and given it such Dominions, and had, by so many repeated Laws, established their Jurisdiction and Temporalities, that it was not perhaps in his Power, chiefly in his Old-Age, when the Vigour and Heat of his Spirits had failed, to rectify what was amiss.”

Burnet, Rights of Princes, 135.

To this, I think, all the other Parts of this Prophetic Description will agree, as we shall more fully see hereafter. Nor does it much differ from the Opinions of Mr. *Mede*, *Waple*, *Whiston*, and *Daubuz*. It supposes this Description to mean the same Body of Men, the Clergy, subordinate to the Pope, promoting his Power and Authority; it only takes in a Point of View, and Period of Time, more agreeable to the Order and Circumstances of the Prophetic Description.

13 And he doth great Wonders, so that he maketh Fire come down from Heaven on the Earth, in the Sight of Men.

14 And deceiveth them that dwell on the Earth, by means of those Miracles, which he had power to do in the Sight of the Beast, saying to them that dwell on the Earth, That they should make an Image to the Beast, which had a Wound by a Sword, and did live.

15 And he had power to give Life unto the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed.

This persecuting Power shall also promote idolatrous Worship by pretended Miracles, as if, with *Elijah*, they could cause Fire to come down from Heaven *, at whose Prayer Fire from Heaven burned the Sacrifice, and consumed those whom *Abaziah* sent to seize him (i). †.

The Advantages these pretended Miracles had obtained over a great Part of the World, by their Credulity and Superstition, were artfully improved to deceive them yet farther, so far as to persuade them to deify the Pope, or erect an Idol to his Honour; so that they were taught, it was their Duty to pay a religious Obedience, in all Things, to his Authority and Orders, as to God himself, and his Word.

This Image whereby the Pope was deified, is not to be understood of a lifeless and dumb Idol; but, like those Statues of the Heathen Gods, which gave forth Oracles, as if animated by an indwelling Spirit. So the Orders and Constitutions of the Pope were publish'd to the World, by the subordinate Clergy, as Oracles, obliging all Nations to a religious Obedience, and supporting their Authority with all their Power, treating all Men as worthy of Death, who should refuse an entire Submission to them in any Particular.

(i) The Idolatry of the Church of *Rome* has been greatly supported by a Pretence to Miracles, tho' the most of them have plain Marks of Falseness and Imposture; yet the *Roman* Church is so fond of a Pretence to Miracles, that it has made it one of the Marks of the true Church, and has persuaded the Credulous, Ignorant, and Superstitious, to believe it, who are always the larger Number of Mankind.

* 1 Kings xviii. 37, 38. † 2 Kings i. 10, 12.

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TEXT.

PARAPHRASE.

SECT. II.

16 *And he causeth all, both small and great, rich and poor, free and bond, to receive a Mark in their Right Hand, or in their Foreheads.*

17 *And that no Man might buy or sell, save he that had the Mark, or the Name of the Beast, or the Number of his Name.*

18 *Here is Wisdom: Let him that hath Understanding count the Number of the Beast: for it is the Number of a Man, and his Number is six hundred threescore and six.*

The Obligation of this entire Submission and Obedience to the Papal Decrees, was carried so high, that every Person, of whatever Rank or Condition, was to make some public Acknowledgment of it, as Servants were used to be mark'd by their Masters, or as Persons consecrated to some Heathen Deity, were used to mark themselves with some Figure, as a Badge, denoting the Deity to whom they were consecrated.

It was made so penal, for any to omit this Profession of Obedience to the Papal Constitutions, that no Man was permitted to buy or sell, but was deprived of all Commerce with Men, and civil Privileges of Life, if he did not, some way or other, make this Profession (k).

It will be a considerable Point of Knowledge, in this mystical Description, to find out, by a given Number, the Name of this Beast, so as to know when this idolatrous tyrannical Power shall arise; and from thence know what Power is meant by this Prophetical Representation. Now there is a certain Number, which, in a way of Reckoning usual among Men, will teach it; that Number is six hundred sixty six ^b.

(k) Many learned Men have thought these Expressions relate to the Manner in which *Ptolemy Philopater* persecuted the *Jews*; "he forbade any to enter into his Palace, who did not sacrifice to the Gods he worshipped: whereby he excluded the *Jews* all Access to him, either for the suing to him for Justice, or the obtaining of his Protection, in what Case soever they should stand in need of it."—He order'd, by another Decree, "That all of the *Jewish* Nation that lived in *Alexandria*, should be degraded from the first Rank of Citizens, of which they had always hitherto been from the first founding of the City, and be inrolled in the third Rank, among the common People of *Egypt*; that all of them should come thus to be enrolled, and at the time of their Enrolment, have the Mark of an Ivy-Leaf, Prideaux, the Badge of the God *Bacchus*, by an hot Iron impressed upon them; and that all those who should refuse to be thus enrolled, and be stigmatized with the said Mark, should be made Slaves; and that if any of them should stand out against this Decree, he should be put to death." Thus the History is related by *Dr. Prideaux*, from the third Book of the *Macchabees*. C. 216.

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XIII.



THE Number six hundred sixty six, is given as a Number by which the Name of the Beast may be found out. The Number is designed to have some sort of Secrecy in it. The Number itself is the same in all the Places of Units, Tens, and Hundreds, 666. This some have observed as a Part of the Mystery ; but they should have observed, that tho' this is true in the *English* Way of Numeration, the Original does not use three Figures, but three different Letters of the *Greek* Alphabet $\chi \xi \varsigma$. Prophetic Numbers will often require some Skill in Calculation, to find out, for instance, when Days are to be taken for Years, or from what Time any particular Calculation is to take its Date.

In the Application of this Number, some Wisdom will be required ; perhaps it will principally lie, in finding out after what manner the Calculation is to be made. The Exhortation, *Let him that hath Understanding count the Number of the Beast*, seems to intimate, that if Men hit on the right way of counting or calculating, they will find the Meaning of it ; for it is the Number of a Man, a Way in which Men are used to number, says Mr. *Waple*, as, *the Measure of a Man*, is a Measure in use among Men, *Rev. xxi. 17*. And, *to write with a Man's Pen*, is to write with such a Pen, and with such Characters as are in use among Men, *Isaiab. viii. 1*.

The great Authority of *Irenæus*, who wrote so near the Time, within less than an hundred Years of the Revelation itself, and whose Master *Poly carp* was a Disciple of St. *John*, gave great weight to his Opinion. Many have taken his Manner of Counting for granted, that it must be some Name, the Letters of which will make the Number six hundred sixty six. And many have been satisfied in the Name he proposes to answer this Number, which is the *Greek* Word *Lateinos*.

ΛΑΤΕΙΝΟΣ.

There had been more Reason to follow *Irenæus*, had *Irenæus* himself been fully satisfied in his own Interpretation.

Meaux,
Pref. 58.

It is justly observed by the Bishop of *Meaux*, that *Irenæus* does not propose his Opinion with any Authority, as an Interpretation coming from St. *John*, but as a Conjecture of his own. Farther, *Irenæus* mentions two other Names, as answering this Number, besides *Lateinos* ; *Euanthas* and *Teitan*. He expressly adds, that he is not positive in that Matter ; and gives this Reason for it, if it had been necessary to know the Name exactly, St. *John* would himself have revealed it more clearly. *Nec asseverantes pronuntiabimus, hoc eum nomen habiturum, scientes quoniam si oporteret manifeste presenti tempore præconari, nomen ejus, per ipsum utique editum fuisset, qui & Apocalypsim viderat, neque enim ante multum temporis visum est, sed pene sub nostro seculo, ad finem Domitiani imperii*. Thus expressly does *Irenæus* himself declare, that he delivers his Opinion only as a Conjecture of his own, and that he knew no particular Interpretation of it from St. *John*.

Irenæus adv.
Hæreses, l. 5.
c. 30.

This Number has been found out in so many other Names, that this Way of Reckoning may seem at least very uncertain. The Bishop of *Meaux* finds the Number 666, in the Word *DIOCLEs AVGVSTVs* ;
Grotius

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Grotius, in the Word $\sigma\tau\alpha\pi\iota\omicron\varsigma$, *Ulpus*, the Name of *Trajan*; Mr. *Daubuz* finds it in the Hebrew Word רומית , or *Roman*. And, besides many other Names, *F. Feuarentius* mentions, in his Annotations on this Passage of *Irenæus*, he finds the Number 666, in the Name of *Martin*, which, he says, was the original Way of spelling the Name of *Lauter*. He farther finds the same Number in the Word *MOAMETIS*, as he chuses to spell the Name of *Mohammed*. Many more Instances may be seen in *Calmet*. Feuarentii Annot. in Iren. p. 11. 486. Calmet Diss. sur l'Antichrist, V. 1. p. 763. Irenæus, ib.

Every one may be sensible, with *Irenæus*, there is much Uncertainty in this way of Reckoning; it is with him, *susplicari & divinare nomina, quando multa nomina inveniri possunt, habentia prædictum numerum*. And this makes him so cautious, not to appear positive in delivering his own Opinion.

Many learned Persons have thought, that this Way of counting the Number of the Beast, is not the true Secret of Calculation. They observe another Method of Calculation used in this Prophecy. One hundred forty-four thousand is the mystical Number of Christ's Kingdom, or the true Church. It is agreed by Interpreters, this Number is a square Number, raised from twelve as the Root; for 12, multiplied by itself, gives 144. Twelve is a remarkable Number in the Christian Church, on account of the twelve Apostles, on whose Doctrines the Faith and Worship of the Church is built. As it was a remarkable Number in the Jewish Church, on account of the twelve Patriarchs, Heads of the twelve Tribes of *Israel*; and as the twenty-four Elders seem to be these two Numbers added together. Mr. *Potter* therefore, and many who follow him, think this Number of the Beast ought to be calculated in like Manner. They observe, this Number of the Kingdom of Antichrist, is to be raised from the Number twenty-five, which is not an exact square Root, but gives 625, near enough to 666, which is not a precise square Number. They farther observe, that twenty-five is a very remarkable Number in the antichristian *Roman* State, describing the Papacy in many of its most essential Parts. The Particulars of which may be seen at large in Mr. *Potter's* Discourse, and in other Authors from him. But this Way of Calculation is not without its Difficulties and Uncertainty, any more than the former.

May there not be another Method of Calculation, more natural and easy than either of the forementioned? A Number, that shall shew the time of his becoming the Beast, to use Mr. *Waple's* Words? The learned *Grotius* seems to have had such a Method of counting this Number in his View, when he explains the Words of the Prophecy, by the Time when Idolatry shall revive, and recover Strength. *Qui sapit, notet tempus idololatriæ, animos & vires resumentis; ubi id evenerit, apparebit Christi præscientia*.

The Number 666 may then be a Number, which counted from a given Period in Prophecy, may very nearly point out the Time when this wild Beast shall arise; or when the forty-two Months are to begin; in which Period, Power was given him to make War with the Saints, and to over-

come

CHAP. come them. Thus, the Years in *Daniel* were to be computed from the
 XIII. going forth of the Commandment, *Dan. ix. 25.* and the Time of the coming
 of the Messiah was to be learn'd from that Calculation.

If we thus compute the Number 666, from the Time of this Prophetic Vision, we shall find it falls in exactly enough with the Time wherein the Papacy received the temporal Power, and became the Beast, or was constituted the last Government of *Rome*, which is a principal Character of the Beast in this Prophecy.

This new Government of *Rome* was erected, A. D. 756, taking the general receiv'd Opinion, that the Time of this Revelation was about A. D. 94, counting 666 Years from that Date, will be A. D. 760, within four Years of the Time wherein the Beast is supposed to rise. And this small Difference will be easily accounted for, either by allowing some small Uncertainty as to the Time of Vision, or some small Variation from the precise Year, for the Sake of making the Number just 666, which has more of the Air of a Prophetical Number than 662. Possibly this Number may reach four Years beyond the Investiture, to take in the full and actual Possession of what was granted to the Church, as *St. Peter's Patrimony*.

This Way of counting is sufficiently certain to determine who the Beast is, as it points out the Time when he was to receive his Power, with such Certainty, that it cannot be mistaken, with as much Certainty as *Daniel's* Weeks pointed out the Time of the coming of the Messiah.

And it is a considerable Part of Knowledge in this Prophecy, and would have prevented many Mistakes, into which many good and learned Men have fallen, with respect to the Time when the Power of the Beast was to begin, and by consequence when it was to end, to have observ'd, that this Number was to be a Period of Years, from the Time of the Vision, before which the Beast was not to receive his Power; and that from the End of that Period, he was to continue 1260 Years.

Nor ought this Method of Calculation to be set aside, as new and singular; *Grotius*, we have already seen, seems to have had it in his thoughts. The very learned and industrious *Calmet* takes notice of this way of Computation expressly, that some have thought the Number of the Beast does not signify the Cypher of the Beast, but the Time when he was to appear. *Que le Nombre de 666 ne marquoit pas ici le Chiffre de la Bete, mais le Temps auquel elle devoit paroître.*

Calmet An-
not. in loc.

SECT. 12. History of the Third Period.

THE three foregoing Chapters, xi, xii, xiii, are a Prophetic Description of the third Period: They represent the State of Providence, and the Church, in so many Views, in which so many Particulars are to concur, that if they shall be found to answer exactly, in Time and Circumstances, to real historical Facts, it will add great Weight to the Prophecy, to the Directions, Exhortations, and Encouragements design'd by it, to Faithfulness and Constancy in the Christian Faith and Worship, to Patience in Persecution, to Hope and Trust in the Care and

Power of God, who will assuredly make good all his Promises, and encourage us to consider all the Prophecies of this Book as such.

The Prophetic Description of this Period, is the largest, and most particular of any, and points out the Time when it is to begin, and when it is to end, with greater Exactness. The State of the Church in this Period, is agreeable in general to the Representation of the Church in the foregoing Periods; a State of Danger and Persecution, from the Enemies of Truth and Righteousness, under the Influence of Satan, endeavouring to deceive the World, and to corrupt it by idolatrous Doctrines and Worship.

It is represented as a State wherein the Number of faithful Confessors shall be few, yet enough to bear testimony to the Truth, and preserve it, though they shall be persecuted unto Death for their Testimony, which yet shall continue 1260 Years, in spite of all Endeavours to suppress it; and, in that space of Time, the Providence of God shall often appear to vindicate their Cause, by severe and heavy Judgments on their Enemies: and this afflicted State of the Church shall end at the last, in Victory, Peace and Happiness.

The Church is farther represented in this Period, in a State of Danger, like the *Israelites* in the Wilderness, or like the Prophet *Elijah* in the Persecution of *Abab*; that it will have no Safety but in Places of Secrecy and Retirement, or as *David* was forced to fly for Refuge to the Wilderness, from the Persecution of *Saul*, so the Woman flies into the Wilderness, from the Dragon, who was ready to devour her. In this Retirement, the Church shall be preserv'd; so that no Attempts of Error to corrupt it, or of Persecution to destroy it, shall prevail against it. But the Prophetic Description of this Period, is most particular in the Account it gives of the Means by which the Church, in this Period, shall be brought into such Danger, and the faithful Confessors of Truth be so oppress'd and persecuted.

It describes therefore in this Period, the Rise of a new idolatrous and persecuting Power; it describes it by so many and so particular Circumstances, as distinctly shew the Time when it is to arise, the Place where it is to have its Seat of Empire, the Manner in which it shall use its Authority, and how long it shall continue; and these are, on many Accounts, so uncommon and extraordinary, that nothing but a true Spirit of Prophecy could foresee or foretel. For it represents this new idolatrous persecuting Power, in these remarkable Particulars. It is a new Government or Dominion, arising out of the Commotions occasioned by the Invasion of the *Roman Empire*.

It was a new Government to arise after the Imperial Government had ceas'd, and *Rome* had been under another Form of Government, which was to continue for a short time.

It was a new Government to arise, after the *Roman Empire* was canton'd and divided into several distinct Kingdoms, or into ten independent Royalties and Dominions. It was a Dominion to be erected in the City of *Rome*, so as to make the City founded on seven Hills, and once Mistress
of

of the World, a Seat of Empire again in this new Government: It was to be a new Dominion arising in *Rome*, at a time when all human Views represented the Power of *Rome*, so totally subverted, as not to allow any Hope of its Recovery.

It was to be a Government resembling the former *Roman* Empire, in propagating idolatrous Doctrines and Worship, in opposing the Truth, and oppressing all who should make Profession of it.

The Power and Authority of this new *Roman* Government was to be supported, and extended by another Power like unto it in Nature and Kind, by pretended Miracles and Wonders, and, by outward Force, obliging all People to submit to the Authority of this new-erected Empire in the City of *Rome*. This new Dominion is to continue the Persecution of the true Church, for the space of 1260 Years.

And it is a Government, which they who have Wisdom in the Calculation of Numbers, according to the Usage of Scripture-Prophecy, may find out by the Number 666.

These several Particulars appear in the Description itself, as we have seen in the foregoing Explanation of it.

Are there then any real historical Facts, that answer to all these various and circumstantial Descriptions of Prophecy? If there are, they will greatly confirm the Truth of the Revelation, and should awaken our Attention to the Design and Meaning of it.

The two former Periods ended two States of Danger to the Christian Church; the first, from the Opposition of the Heathen *Roman* Emperors, by the Conversion of *Constantine*, about A. D. 322. The second Danger was from the Heathen Northern Nations who invaded the *Roman* Empire, but who were converted to Christianity themselves, and received it in their several Dominions, and from a greater Danger, by the surprising Progress of the *Mahometans*, from which this Western Part of the World was delivered, by that memorable Battle in which *Charles Martel* defeated their numerous Army, and slew 350,000 of them, A. D. 734.

About this time, several of the Characters of the first Beast which rose out of the Sea, exactly fall in together.

This is a Period of Time, when the Imperial Government of *Rome* entirely pass'd away. *Momyllus*, or *Augustulus*, the last of the *Roman* Emperors, was deposed, and the Kingdom of the *Goths* was established in *Italy*, the Exarchate of *Ravenna* had taken from *Rome* all Shew of Authority, and *Rome* had been govern'd, for some time, as a small Dutchy, in all Things subject to it, as a Parcel of the Exarchate. This seem'd a mortal Wound to the City of *Rome*; so that when the Exarchate was conquer'd by the *Lombards*, A. D. 752, *Aistulphus* claim'd *Rome*, as belonging to the Exarchate.

vid. Preface.

At this time, the *Roman* Empire was cantoned out, and divided into many separate and independent Kingdoms; so that the ten Kingdoms in the Prophetic Description were ready to support this new Dominion of *Rome* with their Power.

About this Time, the Exarchate of *Ravenna*, which, for some Years, SECT. 12.
kept up a Shew of *Roman* Government in *Italy*, under the Lieutenants of
the *Greek* Empire, was subdued by the Kingdom of the *Lombards*, and that
Form of Government was never revived again. ~

These very remarkable Circumstances, which were all to fall in together at this Time, appear to agree very well with the known Truth of History.

And if we calculate the Number 666, from the Year 94, the Time of the Vision, it falls in with the Time in which the Order of the Prophecies directs us to place the Beginning of this Period.

But let us proceed, and farther consider some extraordinary Events, which happened at the same time, and which answer to the most particular Circumstances of the Prophetic Description.

We find in History, that the Exarchate of *Ravenna* was conquered by *Aistulphus* King of the *Lombards*, A. D. 752. Upon this Conquest, he claims *Rome* as a Part of it, marches to besiege the City; and *Rome*, which had been so long in Subjection to the Exarchate, was, in all human Probability, like to remain in Subjection to the Kingdom of the *Lombards*: Nor was there any reasonable Prospect of defending itself, or preserving its own Liberty, much less of rising to Empire and Dominion.

But the Pope, who had lately obliged *Pepin* of *France*, flies to him for *Vid. Pref.*
Protection.

Pepin undertakes to support the Pope, enters *Italy*, forces *Aistulphus* not only to quit all Claim to the City of *Rome*, but to give up the Exarchate of *Ravennah* to *Rome*; which, after some Contest, was solemnly ratified, A. D. 756.

Thus *Rome* acquired a new State and Dominion, in this new *Patrimony* of *St. Peter*, of which *Rome* became the Seat and Capital; and thus, contrary to all Expectation, a new Form of *Roman* Government arose, which has continued now for near a thousand Years: So that this new unexpected Government of *Rome* has already continued longer than any preceeding Form of Government whatever, and has continued in this extraordinary Form of Government, without any Alteration, when the several Kingdoms of *Europe*, especially the several States of *Italy*, have often changed their Masters, and alter'd even the very Forms and Constitutions of their Government.

That this new *Roman* Government has proved a persecuting Power, promoting idolatrous Doctrines and Worship, will appear, with the plainest Evidence, from History.

About this Time, Superstition was running fast into Idolatry; the Worship of Images, the most common Act of Heathen Idolatry, tho' expressly forbid by the second Commandment, began to be received among Christians. The Emperor *Leo* endeavoured to put a stop to it in the Eastern Empire; he appointed, by an Edict in the Year 730, to take all Images out of the Churches, and burn them, says *Du Pin*: An Author whom I the rather chuse to use in this historical Account, because of his Religion as a Papist, that his Testimony may be freer from all Suspicion.

Du Pin Hist.
de l'Eglise,
viii Siecle, V.
2. p. 540.

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His Son *Constantine Copronymus* followed his Father's Example, called a Council at *Constantinople*, A. D. 754. of 338 Bishops, who made a Decree against the Worship of Images. This Council, says *Du Pin*, was not received in the Church of *Rome*, but the Emperor ordered his Decree to be executed in all Parts of the East.

When *Irene* became Mistress of the Eastern Empire, she resolved upon a new Council at *Nice*, to which she invited Pope *Adrian*, about the Year 787. The Pope's Legates had the first Place; *Tarasius* Patriarch of *Constantinople*, the second; and the Deputies of the Bishops of the East, the third. The Letters of Pope *Adrian* were read, approving of the Worship of Images. The Council proceeded to decree, That the Images of Jesus Christ, the holy Virgin, Angels and Saints, were to be placed in Churches, to renew their Memory, and express the Veneration Men have for them; and to salute, honour, and worship them, but not with that Adoration which is peculiar to the divine Nature.

Du Pin Hist.
de l'Eglise,
viii Siecle,
l. 2. p. 547.

Thus ready and zealous were the Popes to promote the Worship of Images: As soon as the Acts of the Council were brought to *Rome*, the Pope sent Extracts of them to *France*; *Charles*, then King of *France*, caused the Extracts to be examined by the Bishops of his Kingdom; they composed a Treatise, which was published in the Name of *Charles the Great*, against the Decision of the Council at *Nice*; *Charles* sent this Treatise to *Rome*, and presented it to Pope *Adrian* by *Engilbert*; but the Pope returned an Answer, in which he maintained the Decrees of the Council of *Nice*.

Du Pin, ib.
548.

The Authority of the Pope could not however carry his Point in *France*, at that time: A Council was held at *Frankford*, in the Year 794, in which the Worship of Images was debated, and the Council condemned all sort of Adoration, or Worship of Images. *France* and *Germany* continued long to follow this Council of *Frankford*, in opposition to the Council of *Nice*, and Authority of the Pope.

Id. 550.

It may be of use to remark, this Opposition to the Worship of Images, at the Beginning of it, for two Reasons; the one, to shew that it was all along supported by the Authority of the Pope, and at length established by their Power. The other, to shew in this memorable Instance, that *the Earth helped the Woman*; the Western Princes opposed themselves to the Pope's Authority, gave Time and Opportunity to the Church, to confirm the faithful Worshippers of God, against this dangerous Idolatry, which has been so much increased since, and so fully established by the Popes in the Councils of *Lateran* and *Trent*.

The Council of *Lateran* confirmed the Doctrine of Transubstantiation, after it had been long contested and opposed in the Church. *Verum Christi corpus, & sanguis, in sacramento altaris, sub speciebus panis, & vini, veraciter continentur, transubstantiatis, pane in corpus, & vino in sanguinem, potestate divina.*

Concil. Lateran. Can.
1. de Fide
Catholica.

This Doctrine being thus settled, the proper Adoration of the Sacrament of the Altar was an easy Consequence. The Council of *Trent* therefore, over and above the Adoration of Images, and Invocation of Saints, expressly

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expressly requires the same Adoration of the consecrated Elements, as are due to the supreme God himself. *Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in catholica ecclesia semper recepta, Patriæ cultum qui vero Deo, debetur, huic sanctissimo sacramento in veneratione exhibeant. Nam illum eundem Deum, præsentem in eo adesse credimus, quem Pater æternus introducens in orbem terrarum, dicit, Et adorent eum omnes Angeli Dei.*

SECT. 12.
Concil. Tri-
dent. sess.
13. cap. 5.

Innumerable Instances of History will farther shew, how far this new Roman Power has supported Idolatry by *Persecution*; which is a principal Part of the Prophetic Description. They have not only practised *Persecution* on many Occasions, but they have given it the solemn Sanction of General Councils. By the Council of *Lateran*, all are declared Hereticks who oppose their Decisions, which they call, *The Holy, Orthodox, and Catholic Faith*; of which the Doctrine of Transubstantiation, and the Worship of the Bread and Wine were declared a Part. They excommunicate and anathematize all whom they have thus made Hereticks. Thus condemned, they are given over to the Secular Powers to be punished. And all the Civil Powers are obliged to take an Oath, on pain of ecclesiastical Censures, that they will endeavour to exterminate all who are declared Heretics by the Church, out of their Dominions; and if any Civil Power shall refuse to do so, after Admonition, it shall be certified to the Pope, who shall declare all his Subjects absolved from their Allegiance; and declare, it is free for any Catholic to seize his Dominions, and exterminate the Heretics, to preserve it in the Purity of the Truth. *Si vero dominus temporalis requisitus & monitus ab ecclesia, forsan suam purgare neglexerit, ab hac heretica scditate, per metropolitanum, & comprovinciales episcopos, excommunicationis vinculo innodetur: Et si satisfacere contempserit intra annum, significetur hoc summo pontifici, ut ex tunc, ipse vassallos ab ejus fidelitate denunciât absolutos, & terram exponat catholicis occupandam; qui eam, exterminatis hereticis, sine ulla contradictione possideant, & in fidei puritate conservent.*

Concil. La-
teran. Can.
3. de Hære-
ticis.

We have a remarkable Instance how this Decree has been executed, in the Case of the Count of *Thoulouse*, for not suppressing the *Albigenses* in his Dominions: An Army of Cross-bearers was raised against him by the Pope's means; it consisted, according to *Mezeray*, of five hundred thousand Persons, (tho', he supposes, not all Soldiers) among which were five or six Bishops. They took the Town of *Beziers*, and put all to the sword, to the Number of sixty thousand Persons; pursuing the War with like Cruelty and Fury in many other Places. And *Montfort*, the General of this holy War, was rewarded with the greatest Part of the Count of *Thoulouse*'s Dominions: Having deposed him, as a Favourer of Heretics, he was, for his good Service, declared Lord of all the Countries he had conquered.

Mezeray,
Hist. de
France, ad
An. 1209.

Immediately after this famous Decree of a general Council, for *Persecution*, and as a Comment upon it, the Inquisition began. *Dominick* was made first Inquisitor by Pope *Innocent III.* This holy Office, in the Stile of the *Roman Court*, has improved the Methods of *Persecution*, far beyond

Limborch,
Hist. Inqui-
sit. l. 1. c. 11.

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what was known in the Days of antient *Babylon* and *Rome*, and has long been the most dreadful and barbarous Tribunal the World ever saw, for all eninaring Arts of Injustice in Prosecution, all inhuman Severity and Cruelty in Punishment; as is evidently proved at large, in *Limborch's* History of the Inquisition.

*Bull of Pope
Martin.*

To shew, in one Instance more, how exactly this persecuting Power answers every Particular of the Prophetic Description, I sha'l just mention the Bull of Pope *Martin V.* which directs the Persecution of the Followers of *Wicklif*, *John Hufs*, and *Jerome of Prague*. "We will and command, that, by this our Authority Apostolical, ye exhort and admonish all the Professors of the Catholic Faith, as Emperors, Kings, Dukes, Princes, &c. that they expel out of their Kingdoms, Provinces, Cities, Towns, &c. all and all Manner of Heretics, according to the Effect and Tenour of the Council of *Lateran*. . . . That they suffer none such within their Shires, or Circuits, to preach, or to keep either House or Family, either yet to use any Handicraft or Occupation, or other Trades of Merchandize, or else to solace themselves any ways, or frequent the Company of Christian Men. And furthermore, if such public and known Heretics shall chance to die, (although not so denounced by the Church) yet in this so great a Crime, let him and them want Christian Burial. . . . The Residue let the foresaid temporal Lords, &c. take amongst them, with condign Deaths, without any Delay to punish." They are enjoined to punish Heretics with condign Death; that is, they were to commit them to the Flames, and burn them.

*Fox, Acts
and Monum.
V. 1. p. 738.*

It is moreover to be observed, as a farther Agreement with the Prophetical Description, that this tyrannical Power, supporting idolatrous Doctrines and Worship by Persecution, was greatly assisted by another like Power, in which, as in the Papacy, both spiritual and temporal Authority were united.

Many Bishops, especially the Bishops of *Germany*, had large temporal Dominions bestowed upon them, in which they have regal and sovereign Authority; they receive Homage, and an Oath of Fealty, from their Subjects; they have the supreme Power of the Sword, both in the Punishment of their Subjects, and in making War; they coin Money, levy Taxes, make Treaties with the other States of the Empire, and with foreign Princes; and have all the Rights of Sovereignty, in as full manner as any of the Secular Electors, or Princes of the Empire.

*Heiss, Hist.
de l'Empire,
l. 2. c. 5.
An. 1002.*

A very great Part of *Germany* is thus in the Hands of ecclesiastical Persons, with temporal Jurisdiction. It has been observed, that in about seventy Years, from A. D. 936, to 1002, the three *Otho's* who succeeded each other in the Empire, gave two Thirds of the Estates of *Germany* to Ecclesiasticks; as *Heiss*, a Roman Catholic Historian, informs us. *On remarque meme, que son grand Pere, son Pere, et lui, ont donné aux Ecclesiastiques les deux tiers des Biens d'Allemagne.*

These Ecclesiastical Princes of *Germany*, notwithstanding their temporal Sovereignty, have great Dependance on the Popes; they are obliged

to

to send immediately to Rome, for a Confirmation of their Elections; and to omit it, is a Reason sufficient for the Popes to set aside their Election as defective; and to take Care of the Church, or present to it, in case they should find their Elections uncanonical.

SECT. 12.
Heifs, l. 5.
c. 2.

Besides their Dependance upon the Popes, their Interests were so mutually linked together, that they supported them as one common Interest, with all their joint Powers. It would be tedious to enter into a Detail of particular Instances; I shall only mention one, in the warm Contest between the Popes and Emperors, about Investitures.

Hildebrand, a Man of Business and Intrigue, of a bold and pushing Temper, was chosen Pope about A. D. 1073, by the Name of *Gregory VII.* He resolved to wrest out of the Hands of the Emperors, the Investiture of Bishops, a Power they had long been possessed of, to nominate the Bishops in their Dominions, and put them into the Possession of their Bishoprics and Estates. The Pope resolved to take this Power from the Emperors, as a Thing unjust and sacrilegious; but the true Motive, (as *Mezeray* honestly observes) was a Design upon the Empire of *Italy*, and to subject all Princes to the Power of the Papacy. *Son vray Motif estoit, le desir de l'Empire d'Italie, & d'asservir tous les Princes sous la Puissance pontificale.*

Mezeray,
Hist. de
France,
A. D. 1095.

The Quarrel between the Pope and *Henry IV.* then Emperor, ran so high, that the Pope excommunicated and deposed him; and procured *Rodolf*, Duke of *Burgundy* and *Swervia*, to be chosen Emperor in his Place. Many of the Ecclesiastical Princes, with *Sigisfrid* Archbishop of *Mentz*; at the Head of them, abjured *Henry*, took up Arms against him, and vow'd perpetual Enmity. Thus an Historian of great Reputation: *Atque hi omnes quos memoravimus, ad Saxones sine cunctatione, deserta Cæsaris optinatumque causa, deficiunt. Ad prætextum mutatæ voluntatis religionem ob-* *Aventini Annal. l. 5. p. 455.*
tondunt, Hainricum communi concilio abjurant, se perpetuo ejus fore hostes, quoad vita suppetet, jurejurando sanciunt, postea arma capeßunt, Cæsari insidiantur ejus rebus studentes oppugnant; insontes, & qui neutri parti favebant, qui fidem Regi servabant; rebellare recusabant, pacem & otium bello præferrebant, armis se commiscere abnuebant Simoniaci, Nicholaitæ, Hæretici appellabantur, proscribuntur, in sceleratorum numero habentur, aris, sacris, convivio, colloquio, suppliciis, a conspectu conjuratorum arcentur. So zealous were they to cause all, both small and great, to submit to the Decrees and Authority of the Pope.

After the Death of *Rodolf*, the Legate of the Pope, then *Paschal II.* excommunicates the Emperor again; upon which the Diet deposed the Emperor, and chose his Son *Henry*, (whom they had prevailed upon to rebel against his own Father, and assist in dethroning him) for Emperor in his room. The Archbishops of *Mentz* and *Cologn* were deputed, with the Bishop of *Worms*, to take the Crown and Imperial Ornaments from the Emperor; which they executed accordingly. *Sigonius* himself, a very zealous Papist, thus reports it: *Henricum mox, Moguntinus, Colonienfis, & Wormacienfis antistites, a conventu missi, adierunt, eumque nomine omnium imperatoria insignia sibi reddere imperarunt, quibus filium ejus induerunt.*

Heifs, Hist.
de l'Empire,
A. D. 1106.

Then

Signon. de
Regno Ita-
liæ, p. 238.

Then alledging some Crimes against the Church, in his Appointment of Bishops, said to be committed by him; they added, *Ob has res, pontifici, & principibus Germaniæ placuit, te, non piorum communione solum, sed regni possessione etiam deturbare.*

Signon. 248.

Henry V. having thus usurp'd his Father's Empire, was very careful at first to please the Court of *Rome*, and favour the Ecclesiastical States in all things; but, in some time, considering, that the Papal Party only made use of him for their own Ends, resolved to stand up for the Honour and Authority of the Empire. The Quarrel grew warm between him and Pope *Pascal*. The Emperor enters *Rome*, takes the Pope Prisoner, with several Cardinals. The Pope, in this Distress, consents to yield the Investitures, in great measure, to the Emperor; and, together with the sixteen Cardinals, confirmed it by Oath on the Evangelists. The Pope kept up Appearances outwardly, but secretly managed by his Legates, to break his Engagements. Hereupon, the better Part of the Ecclesiastical Princes of the Empire would not receive the Agreement. *Albert*, who had been the Emperor's Chancellor, and whom he had lately made Archbishop of *Mentz*, moved by the Pope's Legates, who every where stirr'd up the Bishops to Arms against the Emperor, as a Person excommunicate, carried on such Intrigues in the following Diets of the Empire, that they decreed, the Pope had a Right to revoke his Agreement in a Council.

Heifs, l. 2.
c. 10. A. D.
1112.

The Pope accordingly assembled a Council at *Lateran*, A. D. 1112, which burned the Agreement between the Pope and Emperor, and excommunicated the Emperor. Upon which the Archbishops, Bishops, Prelates, and Chapters, resolved to maintain themselves, in disposing their vacant Benefices, by their own Election, without any regard to the Emperor. *Albert*, or *Adelbert*, Archbishop of *Mentz*, form'd a powerful League against the Emperor. *Hec autem ubi trans Alpes perlata sunt*, (the Decrees of the *Lateran* Council) *Archiepiscopus Viennensis, grave in Henricum anathema explicuit, & Moguntinus, cum quibusdam principibus, apertam contra eundem conjurationem, inivit.*

Id. ib.

Signonius de
Regno Ita-
liæ, 250.
Aventin.
l. 6. 489.

Heifs, A. D.
1120.

The Infidelity of the Archbishop of *Mentz*, against his former Master and Benefactor, (as *Heifs* himself, a *Roman* Catholic, observes) was carried on under Pretence of the Interest of the Church, and was supported by the Intrigues of *Rome*; and proceeded so far, that Armies on both Sides took the field, and were near an Engagement: When, to avoid the Effusion of Blood, and Mischiefs of civil War, the Emperor was forced to submit to the Decision of another Council at *Rome*. This Council was held at *Lateran*, A. D. 1122, and, as was to be expected from such a Method of deciding a Question between the Emperor and Pope, it was decided for the Pope, in favour of the Ecclesiastical Elections, and against the Emperor's Right of Nomination and Investiture.

Thus, this great contested Point was gain'd by the Popes; in obtaining which, the Ecclesiastical Princes of the Empire exercised the Power of the Ecclesiastical Prince of *Rome* before him; and caused the Earth; and them that dwell therein, to worship him, and submit themselves to his Authority.

There are two other considerable Parts of the Prophetical Description, SECT. 12.
the Historical Accomplishment of which we are also to enquire after. }
They are the *two Witnesses*, and the *Woman flying into the Wilderness*.

Several learned Persons have shewn at large, a continual Succession of faithful Witnesses, to the Truth of the Christian Faith, and who have bore Testimony against the usurp'd Authority of the Popes, their idolatrous Doctrines and Worship, which are the main Points of the antichristian Apostacy.

A very great Part of the Church, from the Beginning, opposed the Worship of Images: The Council of *Frankfort* solemnly declared against all manner of Adoration. *On condamna toute sorte d'Adoration, ou de culte des Images.* Du Pin Hist. l'Eglise, V. 2. 548.

In every After-Age, some Persons appeared in opposition to the idolatrous Principles and Practices countenanced in the Church of *Rome*, and against the tyrannical persecuting Power used in support of them.

In the following Age, between the Years 800 and 900, *Claude Clement*, Bishop of *Turin*, a Disciple of *Felix Urgel*, opposed not only the Worship of Images, but all religious Use of them. And tho' *Jonas* Bishop of *Orleans*, and others, wrote against *Claude*, as carrying the Point too far; yet, as *Du Pin* observes, they disallow'd all Worship of Images. Du Pin, V. 3. . . 6.

In the same Age, about A. D. 931, *Paschase* taught the real Presence in the Sacrament, a Doctrine that soon became the Foundation of another idolatrous Practice, in the Worship of the consecrated Bread and Wine. No sooner was this Doctrine published, but many found fault with it; particular, *Ratramne*, a Monk of *Corbie*, wrote a Book on purpose against it. *John Scott*, being also consulted by the Emperor *Charles the Bald*, opposed the Explication of *Paschase*; and, as *Du Pin* allows, advanced Propositions, contrary to the Doctrine of the Church, concerning the real Presence. Their Opposition was not only to some Expressions of *Paschase*, as the Church of *Rome* would persuade, but to the Doctrine itself, as it is received and taught in the Church of *Rome*. Du Pin, V. 2. 50, 51.

In the next Age, the Tenth, there remain'd many Disciples of *Claude of Turin*, who, in the Parts about *Piedmont* especially, preserved and maintained his Doctrine, against the Worship of Saints and Images: Or, as *Aurelius Rorencus*, a *Piedmontese* Historian, observes, that from the Times of *Claude of Turin*, that Heresy continued throughout the ninth and tenth Ages. Spanheim, Hist. Eccles. p. 1472.

There were many also in the same Age, who adhered to the Doctrines of *Ratramne*, against the real Presence, in the *English* Church, as well as others. *Odo*, Archbishop of *Canterbury*, about the Year 934, found many who questioned it. So that he was fain to cure their Infidelity by Miracles; for, according to the Tale, he actually chang'd the Bread into Flesh, and the Wine into Blood, and then turned them back again to their proper Forms. *Plurimos de veritate Dominici corporis dubitantes, ita roboravit, ut panem altaris versum in carnem, vinum calicis in sanguinem* Wilhelmus Malmf. de gest. Pontif. p. 114.
pro-

CHAP. XIII. *propalam ostenderet, & denuo in genuinam speciem retorta usui humano conducibilia faceret.*

I mention this Instance the rather, as it is not only a Proof that the Doctrine of the real Presence was opposed, but as it also shews what Use was made of pretended Miracles, to deceive Men; as it is one Part of the Prophetical Description, That the World should be deceiv'd by such Miracles, *to worship the Beast*. St. Dunstan, his Successor, took the same Course of deceiving the World; he was, in particular, famous for taking the Devil by the Nose, with an hot Pair of Tongs; a Crucifix is said to have made a Speech in favour of his Zeal against the married Clergy. Such mighty Wonders as these, had a great Influence on Mens Minds, in those Days of Darkness and Superstition.

Bellarmin,
Tom. 2. l. 4.
c. 14.

And it may not be amiss to observe once for all, that these Miracle-Stories are of such Consequence in the Roman Church, that they are expressly made one of the Marks of the true Church. But, to return:

Du Pin, H.
E. V. 3. 146.

In the next Age, the Eleventh, besides the many who adhered to the Doctrines of Claude of Turin, Ratramne, and Scott; Berenger, favour'd by Bishop Bruno, publicly opposed the real Presence, and had many Disciples. He was excommunicated, and his Writings condemned, together with Scott's Book, in a Council held at Paris, about the Year 1050; and the Doctrine of Berenger was condemn'd as heretical. The Council decreed the Author of that Heresy, and his Followers, should be obliged to retract it, or be prosecuted to death.

Du Pin, V.
3. 148.

How far soever Berenger might be prevailed upon by Force, to soften the Doctrines he published, which is usually represented by Papiſts as retracting them; Du Pin acknowledges, that if he did really change his Opinion, it could not be but a little before his Death; that his Doctrines occasioned a considerable Controversy in his Life, and many of his Disciples continued firm to it after his Death.

Du Pin, V.
3. 151.

In like manner, in the following twelfth Age, Du Pin observes in general, "There were many Heretics, (as he calls them) in many Places, who openly attacked the Sacraments of the Church, and despised her most holy Ceremonies: That the Severity with which they who were taken were punished, did not hinder the Sect from increasing: That their Doctrines spread thro' all the Kingdom of France: Many Heretics appear'd, whose chief View was to dissuade Men from Communion with the Church in its Sacraments, and to overturn its Hierarchy, Order and Discipline."

Du Pin, V.
3. 231.

To omit particular Persons, Historians place in this Age, the *Vaudois*, and *Albigois*; the one so called from Peter Waldo, a Merchant of Lions: the other, from the City of Albi, in the Diocese of Toulouse, to which a great Number retir'd for Safety from Persecution.

These *Waldenses*, and *Albigenses*, grew numerous and powerful in the following thirteenth Age. Pope Innocent III. set himself to put a stop to them; he not only appointed his Legates to preach against them, but excited the secular Princes, and the common People, to destroy them. He published a *Croisade* against them, which occasioned a long War between

Montfort General of the Cross-bearers, and the Count of *Thoulouse*, in which much Blood was spilt, and many Lives sacrificed, to the Support of the Pope's Authority, and in Defence of idolatrous Doctrines and Worship. SECT. 12.

In the next Age, the Fourteenth, the *Vaudois* continued in great Numbers, and their Opinions spread in almost every Country: *John Wickliff*, a Man of great Reputation in the University of *Oxford*, began in *England* to oppose the Power and Authority of the Pope, as well as the real Presence, and several particular Corruptions of the *Roman* Doctrines and Worship. He left many Writings, says *Du Pin*, to support his Doctrines, and many Disciples, who continued to teach his Errors. *Wickliff* was supported during his Life by many great Men; but they who followed his Doctrines after his Death, were very severely persecuted. This occasioned the spreading of his Opinions in *Bohemia*; for some of his Writings were carried thither by one of his Disciples, *Peter Payn*: So that, in a little Time, the Doctrine of *Wickliff* corrupted, says *Du Pin*, many Members of the University of *Prague*. It is also likely, that some of the *Vaudois*, who were in many Parts of *Germany*, had also reach'd *Bohemia*, and had spread their Doctrines there, at the same time that *Wickliff* taught them in *England*. Du Pin, 3. 457--481.

In the next Age, the Fifteenth, *John Hufs*, a Man of great Consideration in the University of *Prague*, and with him *Hierom* of *Prague*, opposed the Condemnation of *Wickliff's* Writings. *John Hufs* continued both to preach and write against the Pope, and the corrupt Usages of that Church, till both were condemned by the Council of *Constance*, and put to death. Du Pin, 3. 484.

Their Death greatly moved the *Bohemians*: Many of the Nobles of *Bohemia* and *Moravia* enter'd into a League, not to receive the Decrees of the Council of *Constance*, and to defend the Memory of *John Hufs*, and *Jerome* of *Prague*. These were called, *The Bohemian Brethren*. They were divided into *Calixtins* and *Taborites*; the *Calixtins* more strictly following the Opinion of *John Hufs*, principally opposed the Corruption of the Church of *Rome*, in denying the Cup in the Sacrament to the Laity. The *Taborites* received the common Principles of the *Vaudois* and *Wickliff*; denied the Doctrine of Transubstantiation, the Pope's Authority, and most of the Corruptions of the Church of *Rome*.

The next Age, the Sixteenth, brings us to the Time of the Protestant Reformation by *Luther*, *Calvin*, and others; the History of which, and its Opposition to the Church of *Rome*, are so well known, that we need not enter into Particulars.

Thus we see, how the Providence of God raised up Witnesses to the Truth, in every Age, who appeared in a public manner, to testify against the general Corruption of the Church, its idolatrous Doctrines and Worship, and its persecuting Power, notwithstanding all the Arts and Cruelties used to oppress them.

It may be proper to add a few Remarks to this short Account of these faithful Witnesses, concerning the Doctrines they maintain'd, and concerning the Number of those who thus gave Testimony to the Truth.

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Concerning the Doctrines they maintain'd, it is evident, that *Claude* of *Turin*, and his Followers in *Piedmont*, in the ninth and tenth Ages, were exprefs against all Worship of Images, one Point with which the idolatrous Corruption of the *Roman* Worship began, and in which it still very much consists; and these idolatrous Corruptions seem to be, what the Witnesses were chiefly to prophecy against. Now *Claude* of *Turin* believ'd, says *Du Pin*, *V.* *Pin*, as the *Iconoclasts*, "That Images ought to be remov'd out of the Churches. In defence of which Doctrine, he oppos'd the Authority of a Council, and of the Pope who confirm'd it, and commanded that Images should be every where receiv'd."

Du Pin, *V.*
3---6.

The Doctrines of *Ratramne*, *Scott*, and *Berenger*, oppos'd the Doctrine of the real Presence, as soon as it appear'd; which soon became another Occasion of idolatrous Worship: For the Council of *Trent*, as we before observ'd, decreed the same Worship to the consecrated Bread, as is given to the true God himself.

In this Opposition to the Doctrine of Transubstantiation, the Authority of the Pope was directly concern'd, as well as the Truth of the Question; for both Councils and Popes had made use of their Authority in it.

Du Pin, *V.* *Berenger* was excommunicated by Pope *Leo* IX, in a Council, condemn'd by the Councils of *Verceil* and *Paris*, and again by Pope *Victor* II. Yet, in answer to Pope *Alexander* II. who wrote to him to renounce his Error,

Du Pin, 3.
150.

instead of obeying, says *Du Pin*, he boldly acquainted him, he would do nothing; and remain'd in his Opinions with Obstinacy. It is worth remark, that this *Alexander* was Predecessor to the notorious *Hildebrand*, who, when Pope, by the Name of *Gregory* VII. carried the Authority of the Popes to the highest Pitch, and used it in the most tyrannical manner. Yet this *Hildebrand* himself treated *Berenger* with great Mildness, when he had prevailed upon him to make a Confession, in Words of ambiguous and doubtful Meaning, (often the Case of Subscriptions) tho' there was so much Reason to believe he had not alter'd his Opinion. This seems to shew, as Mr. *Basnage* justly observes, "That they had a great Regard for *Berenger*; that his Doctrine made great Progress; and that the *Roman* Church itself was greatly divided about it."

Basnage,
Hist. de la
Religion des
Eglises Re-
formées, *V.*
1---178.

When we come to the Times of the *Vaudois* and *Albigens*, we meet with a great deal of unfair Management, to misrepresent them, and their Opinions. They are charg'd by some Popish Authors, more especially by the Bishop of *Meaux*, with holding the Doctrines of the *Manichees*.

It is not to be dissimul'd, says *Basnage*, that in the many Parties who oppos'd the Errors, and usurped Authority of the Popes, there were some *Manicheans* out of *Bulgaria*, who, when driven from thence, spread themselves in *Italy* and the Northern Provinces of *France*; but these are in justice to be distinguish'd from the *Waldenses* and *Albigenses*, and not confounded with them, as the learned *Basnage* has fully prov'd against the Bishop of *Meaux*.

Basnage,
Hist. *V.* 1---
251.

Du Pin plainly distinguishes the *Manichees* from the *Vaudois*, and assures they were much worse Heretics. There arose, says he, at the same

same Time, many particular Sects of Heretics worse than the *Vaudois*, SECT. 12.
 who revived the ancient Errors of the *Manichees*. But he observes of the *Vaudois*, “ That they greatly increased in the thirteenth Age, notwithstanding the Inquisition, and spread themselves into *Arragon*, and the Du Pin, V. 316,
 “ Valleys of *Piedmont*, where they continued still holding the same Doctrines, till they united, in the Year 1536, which *Æcolampadius*, and the 317.
 “ other Sacramentaries.”

The judicious *French* Historian, speaking of the several Sects of those times, observes it would require a Volume, to mention all the Sects, their several Names, and Opinions, which were alike in some Points, and different in others; but I think, says he, “ they may be reduced to two, *viz.* *Mezeray*,
 “ the *Albigensis* and *Vaudois*; and that these had very near the same Opinions with those whom we now call *Calvinists*.” T. 2. 656.

He farther observes, speaking of the Heretics in the Province of *Languedoc*, “ That there were two Sorts; the one ignorant, given to dissolute Mezeray, T. 2. 577.
 “ Manners, with very gross and foul Errors; and these were a Sort of *Manichees*. The other, more knowing, less irregular, and very far from
 “ such foul Actions, held almost the same Opinions with the *Calvinists*,
 “ and were properly *Henricians* and *Vaudois*.”

De Serres, another *French* Historian, though he warmly condemns the *Albigensis* for their Separation from the Church of *Rome*, yet acknowledges, Serres, Hist. in Basnage Hist. V. 1.
 “ he had seen the Reasons of their Separation, in a very ancient Manuscript, and that they were perfectly agreeable to those which *Wickliff* 235.
 “ and *Luther* renewed; that they would not own the Authority of the Pope, nor acknowledge him to be universal Bishop; that they rejected
 “ Images, Purgatory, the Merit of Works, Indulgencies, Pilgrimages,
 “ Vows, Celibacy of the Clergy, Invocation of Saints, and trading with
 “ sacred Things.”

A contemporary Historian, *Puy Laurens*, has observed concerning these *Vaudois*, “ That they disputed with great Subtilty against the *Manicheans*.
 “ And, by many of their ancient Writings, it appears they asserted *Rome*
 “ to be *Babylon*; that the Mass was a pure human Invention; that the
 “ Prayers of the Living are unprofitable for the Dead; that the Invocation of Saints is criminal, and the Adoration of Bread, Idolatry:” As may be seen at large in Mr. *Basnage*’s excellent *History of the Religion of the Reformed Churches*. As to the Doctrines taught by *Wickliff* in *England*, we may take them from one of our own Historians, a great Enemy to *Wickliff* and his Opinions, which he censures as erroneous, heretical, absurd, and contrary to the Catholic Faith. But, he informs us, they were such as these: “ That the Sacrament is not the true Body of Christ, Tho. Walsingham, Hist. Angl. p. 191.
 “ but its Figure; that the *Roman* Church is not the Head of all Churches
 “ more than any other Church, nor was greater Authority given by Christ
 “ to *Peter*, than to any other Apostle; that the Pope of *Rome* has no
 “ more Power of the Keys, than any other Priest; that the Gospel is a
 “ sufficient Rule for every Christian in this Life. These were the Doctrines his Followers publicly professed and taught.”

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Concerning the Number of these faithful Witnesses, who thus testified against the Corruptions of Popery, it appears to have been very considerable, altho' all Methods of Oppression and Persecution were used to destroy them. We have seen them arise in every Age of the Church, and appear in almost every Place, in *Italy, France, Spain, England, Germany, and Bohemia*. They were so many who protested against the Corruptions of Popery, that their Persecutors were fain to raise numerous Armies against them. The many Thousands which perish'd by these Armies, and the Inquisition, are a full Evidence that they were in themselves a great Number, and that they persever'd with a surprising Constancy, in their Testimony against the Corruptions of the *Roman* Communion, tho' they were persecuted to Death with great Cruelty, and after Death treated with great Inhumanity.

So exactly does the general State of the Church and World answer the Description of Prophecy, in a great Variety of Events, and for a long time together. We have already seen the Prophetical Description verified, in the History of near a thousand Years, in so long a Continuance of a tyrannical Power, corrupting the Faith and Worship of the Church, and persecuting the Professors of the pure Christian Faith and Worship; who yet have continued, during all this Time, faithful Witnesses against these Corruptions; who have constantly persever'd in their Testimony, tho' under the most cruel Sufferings on account of it.

And what but a Spirit of Prophecy could have drawn, so long beforehand, a Description of so many concurrent Events, so very unlikely to happen, and which were to continue for so long a time; and yet so exactly agreeable to historical Truth, and the general State of the Church and World, for a thousand Years together, and yet which was not to begin till near seven hundred Years after the Prophecy was publish'd? These are strong Marks of a real Spirit of Prophecy in these Revelations, which should greatly recommend them to us, and persuade our serious Attention to *what the Spirit saith unto the Churches*.

the REVELATION of St. JOHN.

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SECT. 13.

C O N T E N T S.

THE Description of the melancholy State of the Church and World, during this Period, in the foregoing Chapters, might be apt somewhat to discourage good Christians, and the faithful Worshippers of God ; for though God, by a Spirit of Prophecy, had before revealed this suffering State to the Church, and so it was represented, as what the Wisdom of divine Providence thought fit to permit, and what was therefore reconcileable to the Goodness and Power of the great Governor of the World : Yet it was a very useful Design of these Revelations, to subjoin proper Principles of Consolation and Encouragement, to such a melancholy Representation of Temptation, Danger, and Suffering.

This seems the Intention of this fourteenth Chapter, in which the Scene of the Prophetical Vision is changed from Earth to Heaven, from a View of the Church under the Persecution of the Beast, to a View of the Church in the Presence of the Lamb ; delivered from the State of Corruption and Oppression, so much to be expected from this evil World, and arrived at a State of compleat and perfect Religion and Happiness in the heavenly Church.

This Vision then represents the sure Destruction of the Enemies of Truth and Righteousness in the end, however they may prevail for a time ; it shews the very great Reward of the Faithful, and dreadful Punishment of the Apostate, who shall fall from the Faith and Purity of Christian Worship, in the Day of Trial. Thus this Part of the Prophecy unites the strongest Principles of Warning, Caution, Encouragement and Hope, than which nothing could be more proper or useful for the Church, in such a State of Providence ; or, to the general Design of the whole Prophecy, which is to exhort and encourage the Constancy and Patience of the Saints, in all their Trials. When we consider this Chapter in this view, it will shew a more easy, natural, and proper Connection between this Vision

CHAP. fion and the foregoing, than is usually observed ; and make the
 XIV. whole Plan and Design appear more regular and exact, than it is
 usually thought to be.

TEXT.

PARAPHRASE.

¹ **A**ND I looked, and
 to a Lamb stood
 on the Mount Sion, and
 with him an hundred forty
 and four thousand, having
 his Father's Name written
 in their Foreheads.

² And I heard a Voice
 from Heaven, as the Voice
 of many Waters, and as the

AFTER the very melancholy Representation I beheld in the foregoing Visions, of the State of the Church and World, I saw a more comfortable and encouraging Vision, in another figurative Description of the State of the Church. It was represented to me, as if a Lamb, (which signified Christ in former Visions) was standing on Mount *Sion*, the Place on which the Temple stood, and therefore an Emblem of the Church * ; and having with him the symbolical Number of 144,000, which before had represented the true Church Apostolical, consisting of faithful Worshipers, who had the Seal of God, the Father of Christ, represented by the Lamb, a Mark of their Consecration to God, and that they were owned of God as his chosen and favoured People (a).

I observed farther in my Vision, how ² this glorious heavenly Church was employed ; for I heard the Sound of a Voice

(a) Most of these Expressions will be found explained in the Notes on *Chap. vii. v. 10*. This seems farther to confirm what we there observed, That we are rather to understand these Praises, of the heavenly Church, than of the Church on Earth. The Plan of these Prophecies often introduces the Church in Heaven as a Chorus, with great Propriety and Elegance, as a noble and moving Part of the Drama. The Church in Heaven making suitable Reflections on the Events foretold in these Prophecies, greatly serves to raise the Attention of good Christians, and teach the high Concern they have in them. How wisely is the Church on Earth instructed, animated, and encouraged by the Sentiments, Temper and Devotion of the Church in Heaven, in its most perfect State of Glory and Happiness ?

Some Copies read, *having his Name*, (the Name of the Lamb) and *his Father's Name written on their Foreheads*. The Sense will be much the same, which way soever we read it.

* *Heb. xii. 22, 23.*

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TEXT.

the Voice of a great Thunder: and I heard the Voice of Harpers harping with their Harps.

3 *And they sung as it were a new Song before the Throne, and before the four Beasts, and the Elders: and no Man could learn that Song, but the hundred and forty and four thousand which were redeemed from the Earth.*

4 *These are they which were not defiled with Women; for they are Virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among Men, being the First-Fruits unto God and the Lamb.*

P A R A P H R A S E.

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as from Heaven, strong as the roaring of the Sea, and loud as Thunder, but musical and harmonious, as if a great Number of Voices were joined in full Consort, with Symphonies of musical Instruments, as in the solemn Worship of the Temple (b).

For they were engaged in a solemn 3 Act of Worship before the Throne of God, his most immediate Presence, in company with those living Creatures which represented the Angels of God, and with the four and twenty Elders, who signified the Patriarchs and Apostles*, as Representatives of the Jewish and Christian Churches, now united into one. The Psalm of Praise they sung was of a new Composition; the full Knowledge and Understanding of which was peculiar to those Persons who had been truly consecrated to God, and had been delivered from the Corruptions so generally prevailing in the World.

These Persons were such as persevered 4 in Purity, not defiling themselves with any of those idolatrous Corruptions, which are so properly called Fornication and Adultery, in the antient Prophets. They did not forsake Christ and his true Religion, to join in the Service or Worship of any Idol. They were fixed in a constant Purpose of following the Directions of Christ, and the Institutions of his Gospel, in whatever they taught, tho' contrary to the Principles and Practices in fashion, tho' they were exposed to

(b) These Expressions are a plain Allusion to the Strength and Harmony of the Temple-Musick, where so great a Number of Voices and Instruments were used, in singing Psalms and Praises to God, in their most solemn Acts of Worship.

* Rev. iv. 4, 6.

A PARAPHRASE and NOTES on TEXT.

PARAPHRASE.

Trouble and Persecution on account of it. As the First-born and First-fruits under the Law, were holy and consecrated to God, so were these Persons redeemed from the rest of Mankind, freed from the antichristian Corruptions of the Church, to serve God according to the Truth of the Christian Religion, Faith, and Worship.

5 *And in their Mouth was found no Guile: for they are without fault before the Throne of God.*

They were such as worshipped God in Sincerity and Truth; they were upright and honest in their Profession, to hear and obey the Voice of the Lord their God, not teaching the Commandments of Men, for Doctrines of divine Authority, or by false Traditions, making the Commandments of God of no effect. They are accepted of God, however censured or condemned by the World, and declared by the supreme Judge of all, Members of his true Church, which is a glorious Church, holy, and without blemish.

6 *And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People.*

As a farther Motive to Christian Patience and Constancy, this Vision of the happy State of faithful Christians, was followed by another. I perceived an Angel flying thro' the Air, as a Messenger of some important News from the upper to the lower World. This was to publish to all People, the unchangeable Constitution of the Christian Religion, which should remain always the same, in the Truth of its Doctrines, the Certainty of its Rewards and Punishments to everlasting Ages.

7 *Saying with a loud Voice, Fear God, and give Glory to him, for the Hour of his Judgment is come: and worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters.*

For the Angel declared with a strong Voice, to command Attention, that God would surely inflict a severe Punishment on all manner of antichristian Idolaters; the Hour of his Judgment should as certainly come as it was foretold. It greatly there-

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8 *And there followed another Angel, saying, Babylon is fallen, is fallen, that great City, because she made all Nations drink of the Wine of her Fornication.*

9 *And the third Angel followed them, saying with a loud Voice, If any Man worship the Beast, and his Image, and receive his Mark in his Forehead, or in his Hand,*

10 *The same shall drink of the Wine of the Wrath of God, which is poured out*

therefore concern'd all to fear God, and give Glory to him only; for this is the Worship due to the Creator of all things, the only supreme Lord, and Governor of the whole World (c).

This more general Sentence of Judgment against idolatrous Corruptions of the Christian Faith and Worship, was applied more particularly to the antichristian Corruptions of this Period; for the former Angel was follow'd in the Vision by a second, who very distinctly proclaim'd, That *Babylon* was to be destroy'd, that great City *Rome*, which had abus'd her latter as well as former Power, in maintaining and propagating idolatrous Doctrines and Worship.

These two Angels were follow'd in the 9 Vision by a third, to shew the great Importance of the Message, and of Attention to it. This third Angel declar'd the great Danger of complying with the prevailing Corruptions of those Times; and denounced a severe Judgment against all Persons who should submit to this antichristian Power, or any ways profess Obedience to it, by any public Act of Acknowledgment or Homage.

For he declar'd every such Person liable 10 to the most severe Punishment, to the most fearful Plagues of Divine Vengeance, without hope of any Mercy, to soften or

(c) In the Style of Prophecy, to shew the Certainty of the Prediction, Things to be after accomplished, are represented as already done. This shews the Propriety and Elegance of the Expression, that an Angel should say, the Hour of Judgment is come, so long before the Accomplishment, as another Angel, to foretel the future Downfall of *Babylon* followed, saying, *Babylon is fallen, is fallen*. The Record of this Prophecy by St. *John*, is a constant Preaching of the everlasting Constitution of the Gospel to Men, whether it incans any particular Opposition to the Corruptions of the Church in this Period, as several learned Men have thought, whether it intimates by whom such Opposition shall be made, wherein they much differ, I shall leave altogether to the Reader's Choice. The Certainty of the Revelation thus solemnly delivered by an Angel, seems to me the chief, if not the only Design of the Prophecy.

out without Mixture, into the Cup of his Indignation: and he shall be tormented with Fire and Brimstone, in the Presence of the holy Angels, and in the Presence of the Lamb.

11 And the Smoke of their Torment ascended up before God for ever and ever, and they have no Rest Day nor Night, who worship the Beast, and his Image, and whosoever receiveth the Mark of his Name.

allay them; the Wrath of God shall be as a Cup of Poison, composed of the strongest Ingredients, without any Mixture to weaken it: The deadly Effects of which no Antidotes can prevent. Such shall be the Wrath of God, that even Death itself shall not free them from it, but their Torment shall be great, as if they suffer'd the Pains of the fiercest Fire; and they shall suffer this Punishment to their greater Shame and Confusion, in the Presence of Christ and his holy Angels. And their Torments shall be endless, as well as most severe; the Fire that torments them shall never be extinguished, and the Smoke of it, which shall ascend up for ever and ever, shall shew it everlasting. Nor shall they have any time of Respite or Ease; neither Day nor Night shall bring them any Relief; their Torments shall never cease, or their Pains be lessened for ever (d).

(d). We have already seen, that to worship the Beast and his Image, to receive his Mark, in the Forehead, or in the Hand, mean a Submission to the Authority of this wild Beast, the persecuting Power revived in the last Government of Rome, and so manifestly used to establish the idolatrous Doctrines and Worship of the Roman Church. The Wine of the Wrath of God, and the Cup of his Indignation, are Expressions taken from the Language of the Prophets. The Portion assigned by the Providence of God to Men, is called the Portion of their Cup. It was not only customary to treat Friends with a Cup of Wine, as a Mark of Affection, but to execute also the Sentence of Death on Offenders, by making them drink a Cup of Wine in which some strong Poison had been infused. Such was the noted Execution of Socrates, by a Cup of Poison. The Scriptures mention a Cup of Blessing and Consolation, and a Cup of Trembling and Astonishment. God speaks to the Prophet Jeremiah, of the Wine-Cup of his Fury, which he was to cause the Nations to drink, Jer. xxv. 15. . . . 18. This is explained by making them, a Desolation, an Astonishment, an Hissing, and a Curse. Grotius seems to give a just Account of the Expression without Mixture, *κικερασμὸν ἀκρατον*, to intimate, that the poisonous Ingredients were infused in pure unmix'd Wine, to take a stronger Tincture, and become a more deadly Potion. The Judgment itself may well be understood of all the heaviest Evils we feel in the present Life, or fear after it, without Cessation, and without End. A most useful Warning, in an Hour of so dangerous Temptation; a most powerful Encouragement to undergo any Sufferings in the Cause of Truth, when all who betray it, or forsake it, are sure to suffer so much more than any can suffer for their Faithfulness and Constancy in the Defence of it.

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TEXT.

12 *Here is the Patience of the Saints, here are they that keep the Commandments of God, and the Faith of Jesus.*

13 *And I heard a Voice from Heaven, saying unto me, Write, Blessed are the Dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them.*

PARAPHRASE.

SECT. 13.

In this the Patience of the Saints shall be manifested and perfected; herein their Perseverance will consist, that notwithstanding all the Evils of Persecution, they continue constant in Obedience to the Commands of God, as the Rule of their Religion, and stedfastly maintain the Truths of Christ's Revelation, the Rule of their Faith and Worship, in Opposition to all Doctrines and Worship, contrary to it, by what Authority soever they shall be imposed on the Church.

As a farther Encouragement to Faithfulness and Constancy, I was directed by a particular Voice from Heaven, to declare the unspeakable Blessing of all such who shall be faithful; as they die in the Faith, they die in the Favour of God, and of the Lord Jesus Christ. The Spirit of Revelation assures them, not only of an End to all their Afflictions in a short time, but that all their Patience and Faithfulness, in the Hour of Temptation and Persecution, shall be rewarded gloriously in a State of perfect and unmix'd Happiness (e).

(e) Some Interpreters understand *dying in the Lord*, to signify being put to Death for Constancy in the true Religion. Others think, *to die in the Lord*, may mean more generally to die in the Faith and Obedience of the Gospel of Christ, as the Bishop of Meaux. *Qui meurent dans le Seigneur, c'est en general tous les Saints, & en particulier les Saints Martyrs, qui meurent pour l'Amour de luy.*

The Expression from henceforth *anagis*, may admit of different Interpretations; it will well mean, that as they who die in the Lord, have from that time finished their State of Temptation and Affliction, and from thenceforth *rest from their Labours*, in like manner *their Works follow them*; and from that time they receive their Reward.

Mr. Daubuz's Observation seems natural and just: "The Blessedness promised consists in their being happy in their separate intermediate State, and in their having at the Resurrection their full Reward."

Every one will see, how great this Encouragement is to Patience and Perseverance, the great Intention and principal Doctrine of all these Prophecies.

14 And I looked, and behold a white Cloud, and upon the Cloud one sat like unto the Son of Man, having on his Head a golden Crown, and in his Hand a sharp Sickle.

15 And another Angel came out of the Temple, crying with a loud Voice, to him that sat on the Cloud, Thrust in thy Sickle and reap, for the Time is come for thee to reap; for the Harvest of the Earth is ripe.

16 And he that sat on the Cloud thrust in his Sickle on the Earth, and the Earth was reaped.

The sure Execution of the Judgments ¹⁴ denounced against the Corrupters of the Christian Religion, was farther confirmed by another Vision. Christ himself was represented sitting upon a bright Cloud, which was spread under him, as a Seat of Judgment. He appeared as a Man, or like the Son of Man, in the Visions of *Daniel**, with a golden Crown on his Head, the Ensign of Royalty and sovereign Power; and, to express the Meaning and Design of his Appearance to Judgment, he bore in his Hand a sharp Sickle, wherewith Men are used to cut down, or to reap Corn.

Soon after, I beheld an Angel come ¹⁵ out of Heaven, the true Temple, and most glorious Seat of God's Presence; he came to bring order, or give the word as from God, when the Execution of his Judgments should begin; and spake with a very strong Voice to him that sat on the bright Cloud, Thrust in thy Sickle, and reap, the appointed Time of Judgment is come, the World is ripe for it, let it be no longer delay'd, but immediately executed.

Whereupon the Order of God was im- ¹⁶ mediately executed; the Inhabitants of the Earth were cut off as Corn is cut down with a Sickle, at the appointed time of Harvest (*f*). I

(*f*) The Opinions of Interpreters differ very much as to the Meaning of this Part of the Vision. Many seem very wide of the Purpose. Harvest may sometimes be taken in a good Sense, in some Places of Scripture, and may mean God's bringing or gathering together his People; or, in particular, gathering together the Saints departed in Christ. But as these Expressions are plainly taken from the Prophet *Joel*, iii. 13. *Put ye in the Sickle, for the Harvest is ripe; come, get ye down, for the Press is full, the Vats overflow, for their Wickedness is great*; the Harvest and Vintage are expressive of Judgment. The Harvest is ripe, means the same thing as their Wickedness is great, or their Iniquity is fully ripe. This Sense gives a proper and easy Connection to the several Parts of this Vision with each other. According to the Bishop

* *Daniel* vii. 13.

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TEXT.

17 *And another Angel came out of the Temple which is in Heaven, he also having a sharp Sickle.*

18 *And another Angel came out from the Altar, which had Power over Fire, and cried with a loud Voice to him that had the sharp Sickle, Thrust in thy sharp Sickle, and gather the Clusters of the Vine of the Earth, for her Grapes are fully ripe.*

19 *And the Angel thrust in his Sickle into the Earth, and gathered the Vine of the Earth, and cast it into the great Wine-press of the Wrath of God.*

PARAPHRASE.

SECT. 14.

I farther beheld in my Vision, another Angel coming out of the true Temple, 17 which is in Heaven; he also appear'd with a sharp Sickle in his Hands, to assist in this Execution, and finish the Destruction of the Enemies of true Religion.

And another Angel came out from the 18 Altar, on which Fire was used to burn continually; he was sent to bring Orders to the Angel that had the sharp Sickle, which he delivered in a loud Voice, saying, Begin to put in Execution the righteous Judgments of God on this wicked Generation. The Time of God's Vengeance, his appointed Time is fully come, and the Iniquities of the Inhabitants of the Earth have made them fully ripe for Destruction (g).

Immediately upon this Order, the An- 19 gel began to cut down those wicked Persons, whose Iniquities had made them ripe for Destruction, and delivered them over to Divine Vengeance, which should press them hard with grievous Afflictions, as Grapes are press'd in a Wine-press.

of Meaux, "After the Denunciation of the Judgment of God, behold the Execution." The general Ideas of an Harvest and Vintage, express the Vengeance of God on the Enemies of his People. The Person who executes this Vengeance is Jesus Christ, who himself comes to execute this Judgment upon his Enemies; so that we may here also observe, it is not an Angel, as elsewhere, but the Son of Man, Jesus Christ himself, who strikes this Blow, who has the chief and principal Hand in it, though Angels are also sent to accompany him, and assist in the execution; to shew, that this Stroke of Vengeance on Rome is with all the Force of a divine Hand. It is executed, on Orders brought by an Angel from the Temple, or Presence of God, out of the Temple which is in Heaven, v. 17. This may well mean, that there is an appointed Time, when the Judgment of God shall come on his Enemies, as there is in the Course of natural Providence, a Time appointed for the Season of Harvest. The one shall as surely come in its appointed time as the other.

(g) The Angel who had Power over Fire, is an Allusion, according to Mr. Daubuz, to the Office of that Priest who was appointed by Lot in the Temple-Service, to take care of the Fire upon the Altar, and who was therefore called the Priest over the Fire. Grotius, more simply, having the Office of God's Vengeance; habens potestatem supra ignem, habens ministerium iræ divine. According to the Theology of the Jewish Doctors, Omnis virtus vel facultas quam præfecit Deus alicui rei, vocatur Angelus illi rei præfatus. Maimon. More Nevoc. 282.

The

CHAP.
XIV.

TEXT.

PARAPHRASE.

20 *And the Wine-Prefs was trodden without the City, and Blood came out of the Wine-Prefs, even unto the Horse-Bridles, by the Space of a thousand and six hundred Furlongs.*

The Destruction of those Enemies of 20 God and true Religion, the Supporters and Favourers of that tyrannical Idolatrous Power, which had so long and so cruelly persecuted the Saints, was great beyond expression; as if their Blood had been shed in such quantity, that it cover'd the Earth for many Miles, and yet was so deep, as to reach up to an Horse's Breast (b).

CHAP.

(b) To tread a Wine-Prefs, is a Prophetic Description of Destruction. The Expressions of the Prophet *Isaiah*, c. lxiii. v. 3. *I have trodden the Wine-Prefs alone, and of the People there was none with me; are thus explained by the Prophet himself, I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment.* The Images in this Vision are very strong and expressive; the largest Wine-Presses were used to be in some Places out of the City. This is the great Wine-Prefs of the Wrath of God, and seems to intimate the great Numbers that shall be involved in this general Destruction. The great Quantity of Blood mentioned in the Vision, is a strong Image representing some great Slaughter of the Enemies of God, and true Religion; but what particular Judgment this Prophecy describes, is not well agreed by Interpreters. The Order of these Prophecies, and the Series of this Part of them, will not, I think, allow us to understand it of any Judgment on Rome Heathen, or indeed of any Judgment before the Time of the third Period, in which the Beast arose; for before that time none worshipped the Beast, or his Image, or received his Mark, but these are the Persons to whom this Prophecy plainly relates.

Nor does there seem sufficient Reason to understand, the Harvest of the Reformation began by *Luther*, whereby the good Corn was separated from the Earth, or Protestants from the Idolatry of the Roman Church; for the Harvest, as well as the Vintage, are designed to express an approaching Day of great Wrath. Nor did the State of Europe, during the Reign of Queen Anne, so exactly answer, I think, to all the Characters of this Prediction, as some have observed.

The Order of these Prophecies, and the more natural Connection of this Part of them with the rest, direct, as I apprehend, with more Propriety, to understand it of the great Judgment to be inflicted at the End of this Period, on the Beast, and his Followers. It will then mean, that great Judgment which is more particularly and fully explained in the xviii and xix Chapters, and which is to make way for the happy State of the Church, prophesied of in the xx Chapter.

This Judgment then seems still to be future. It will be prudent therefore to leave the Time of its Accomplishment, more fully to explain it. In the mean time, we may have, however, as much Encouragement to Patience and Perseverance, as awful Warnings against Apostacy, and yielding to the common Corruptions of the Age, as if all Circumstances of the Judgments foretold, had been more particularly revealed. We know, in the strong and lively Images of the general Description, that this Judgment will as certainly come, as the appointed Time of Harvest; that in the appointed time it shall be executed by an Hand which no Power can resist, and from which none can escape; that in this Day of Judgment, God's Wrath, and the Destruction of his Enemies will be so great and terrible, that the boldest Im-

C H A P. XV.

S E C T. 14.

C O N T E N T S.

THE Prophecy proceeds in this and the following Chapters, to open farther the appointed Punishment of *Rome*, for her Oppression of the Truth, and Persecution of the Saints. This Chapter represents the solemn Manner in which Preparation is made for the Execution of these Judgments, as the next describes the actual Execution of them. The happy State of God's faithful Servants, and the joyful Thanksgivings with which they celebrate the Goodness of God, in the Protection of their Cause, are very elegantly represented, to encourage their Constancy and Perseverance.

T E X T.

P A R A P H R A S E.

I AND I saw another Sign in Heaven, great and marvellous, seven Angels having the seven last Plagues: for in them is filled up the Wrath of God.

I Beheld another wonderful Vision, which the Spirit of Prophecy represented to me, as in Heaven; seven Angels appear'd, agreeable to the Number by whom God executed his Judgments in the former Periods, who were appointed for the Execution of God's last Judgments, on the Enemies of the Christian Church, in which the Wrath of God was to be finished, in the full and final Destruction of his antichristian Enemies.

ges can hardly represent to our Imagination, what the Enemies of true Religion shall feel them to be in reality.

Mr. *Waple* observes upon this Chapter, that a certain Order of Voices is plainly represented, which being also seven in Number, and distinctly reckoned up, may very well be accounted the seven Thunders, opened into loud and distinct Voices. It is fit the Reader should be acquainted with this Conjecture, and then that it should be left to his own Judgment.

*2 And I saw as it were
a Sea of Glafs, mingled
with Fire; and them that
had gotten the Victory over
the Beast, and over his I-
mage, and over his Mark,
and over the Number of
his Name, stand on the Sea
of Glafs, having the Harps
of God.*

*3 And they sing the Song
of Moses the Servant of
God, and the Song of the
Lamb, saying, Great and
marvellous are thy Works,
Lord God Almighty, just
and true are thy Ways, thou
King of Saints.*

I moreover saw, as in my former Vi-
sion of the divine Presence *, that there
was a large Crystal Vessel, like the mol-
ten Sea, in the Temple, but far more
glorious. It seemed more shining and
lively than bare Crystal, having the Lustre
of a red or fiery Colour intermixed with
it; round about this Crystal Vessel, stood
those happy Servants of God, who, by
their Faith and Patience, had preserved
themselves from the antichristian Aposta-
cy; who had not acknowledged the Au-
thority of the Beast, by an Act of Sub-
mission. They had, as in the Temple-
Service, Harps in their Hands, to accom-
pany their Psalms of Praise with Sym-
phonies of Musick (a).

These happy Saints, who had obtained
the Victory by their Patience and Con-
stancy, were employed in a grateful Ac-
knowledgment of the Goodness of God,
from a joyful Sense of their former Deli-
verance and present Happiness, as the *Is-
raelites* sang the Praises of God for their

Waple.

Daubuz.

Grotius.
Meaux.

Waple.
Daubuz.

(a) Interpreters are not agreed what is meant by this *Sea of Glafs mingled with Fire*. It is supposed by some to signify the “pure State of the Church, and the fiery Indig-
nation to be poured out of the Vials. Or to denote a Multitude of Saints, whose
State is to be like a *Sea of Glafs*, a pure and holy Life in a very unsettled Condi-
tion, while they also endure the Fire of Persecution; or it is supposed to denote,
that God, the Searcher of Hearts, finds them pure as Crystal, and warm’d with
the Love of God, as Love is compared to Fire, or an holy People, perfectly pure,
and inflamed with the Love of God. It is also supposed, that it is an Allusion to
the Deliverance of the *Israelites* from the Hands of the *Egyptians*, when they had
passed the Red Sea; whereby is signified the Preservation and Security of the Saints,
during the pouring out of the Vials upon the Wicked.” But as the Scene of this
Vision is in Heaven, and as the Vision represents the happy State of those faithful
Servants of God, who had overcome the Corruptions of the World; it does not
seem so natural a Description of their State in this Life; it has a more easy Allusion
to the Sea, or large Vessel of Water in the Temple: But this being a Crystal Vessel,
shining with Rays of a lively Red, as if Fire, or some bright Light shone through it,
it may well represent the more perfect Purity and active Zeal of the heavenly
Church; and how much more glorious every thing is, in the State of the Church
above, than the faint and typical Representations of it were in the material
Temple.

* Chap. iv. 6.

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TEXT.

PARAPHRASE.

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Deliverance at the Red Sea, in an Hymn composed by *Moses*; so these Saints having obtained a greater Deliverance and Salvation by Christ, sang a Psalm of Praise, of the same Spirit with that of *Moses*, but in a Stile suited to their Deliverance and Salvation by Christ; saying, Thy Works, O Lord God Almighty, are most great and wonderful; thy Ways, as the King of Saints, are most righteous and faithful.

4 Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy: for all Nations shall come, and worship before thee, for thy Judgments are made manifest.

What abundant Reason have all People, from what thou hast done for us, to worship thee as God, and give Honour to thy Name, as glorious in Holiness; so that none among the Gods is like unto thee. All Nations shall acknowledge thee the one true God, by worshipping before thee; being convinced, by thy Judgments, that in the Greatness of thine Excellency, thou hast overthrown them that rose up against thee; that thou art the Strength of thy People, and their Salvation (b).

5 And after that I looked, and behold the Temple of the Tabernacle of the Testimony in Heaven was opened.

When this Hymn of Praise was ended, the last Judgments of God were farther represented to me in Vision: I beheld, as if the most holy Place, or inmost Part of the Temple, the Seat of God's Glory, and of the Oracle, was opened,

(b) The Bishop of *Meaux* justly observes, the Song of Praise, after the Passage of the Red Sea, agrees perfectly well to the Martyrs, after they had shed their Blood, or to those who were passed through a State of Persecution to a State of Rest and Happiness; that, by the Song of *Moses* and the Lamb, we may understand two Psalms of Praise, or one and the same Psalm, composed in Imitation of the Song of *Moses*.

In fact, most of the Expressions of this Psalm, tho' not in the very same Words, yet, in their plain Sense and Meaning, seem to be taken from the Song of *Moses*, of which it is a sort of Christian Abridgment.

A PARAPHRASE and NOTES on

TEXT.

PARAPHRASE.

as when the High Priest went into the Holy of Holies (c).

6 *And the seven Angels came out of the Temple, having the seven Plagues, clothed in pure and white Linnen, and having their Breasts girded with golden Girdles.*

And I beheld seven Angels appointed 6 to execute these Judgments, coming out from the most holy Place, as having received their Instructions from the Oracle of God himself. They appeared in Habits, like those the High Priest wore, when he went into the most holy Place, and consulted the Oracle.

7 *And one of the four Beasts gave unto the seven Angels, seven golden Vials, full of the Wrath of God, who liveth for ever and ever.*

When these Angels having received 7 their Commission, came out of the most holy Place, the Contents of their Commission were revealed in the following prophetic Representation: One of the four living Creatures, Representatives of the Angels, gave to each of them a Vial or Cup, not with Incense in it, as in the Temple-Worship, but each of them was filled with Ingredients of deadly Qualities, by which were signified the Wrath of God; who, as he is the everlasting God, is ever able to judge, and to punish his Enemies according to their Works.

(c) *The Temple of the Tabernacle of the Testimony*, seems plainly to be meant of the most holy Place. The whole Tabernacle was called, *The Tabernacle of the Congregation which is without the Vail, which is before the Testimony*, Exod. xxvii. 21. It is also called, *The Tabernacle of Witness*, Acts viii. 44. In this Tabernacle, there was the Sanctuary, or holy Place, without the Vail, and another Room within the Vail, called the most holy Place, in which was the visible Testimony of God's Presence, and Seat of the Oracle between the Cherubim over the Mercy-Seat, Exod. xxv. 22.

This Prophetic Representation seems intended to shew these Judgments God threatened, in these Prophecies, to inflict on the Enemies of Truth and Righteousness, were surely to be accomplished in their appointed Time, as the Oracle of God was a sure Declaration of his Will. It is pronounced as a Decree from the Throne of the great Lord, and Sovereign of the whole Creation, which he will certainly put into execution.

Here-

the REVELATION of St. JOHN.

171

TEXT.

8 *And the Temple was filled with Smoke from the Glory of God, and from his Power : and no Man was able to enter into the Temple, till the seven Plagues of the seven Angels were fulfilled.*

P A R A P H R A S E.

SECT. 14.

Hereupon I farther beheld, as if the Cloud of Glory, the Symbol of God's Presence and Power, filled the whole Temple, as when the Presence of God entered the Tabernacle of *Moses*, so that it was not to be approached till the Judgments of God should be finished, to express that the Glory of God's Justice, Power, and Truth, were highly concern'd to see these Judgments duly and fully executed (*d*).

(*d*) The Cloud of Glory was the visible Manifestation of God's Presence in the Tabernacle and Temple; it expressed the Presence of God, for Protection and for Judgment. The Glory was a Sign of Protection, at erecting the Tabernacle, and at the Dedication of the Temple. But, in the Judgment of *Korah*, the Glory of the Lord appeared unto all the Congregation, when he and his Companions were swallowed up by the Earth; *Numb. xvi. 19.* In like manner, when the Congregation of the Children of *Israel* murmured against *Moses* and *Aaron*, *v. 42.* and were gathered together against them, they looked towards the Tabernacle of the Congregation, and behold the Cloud covered it, and the Glory of the Lord appeared. This was the Forerunner of Judgment; for immediately *Moses* directs *Aaron* to go quickly and make Atonement, because *Wrath is gone out from the Lord, and the Plague is begun, v. 46.* So proper is this Emblem of Smoke from the Glory of God, or from the Cloud of Glory, to express the Execution of Judgment, as well as to be a Sign of Favour. Both proceed from the Power of God, and in both he is glorious.



CHAP. XVI.

SECT. 15.

CONTENTS.

THIS following Chapter contains the Judgments themselves signified by the seven Vials full of the Wrath of God; and gives us a prophetic Representation of each of them in their Order; and are an exact Description of the greater and more eminent Judgments of God on the Inhabitants of the Earth, for their Enmity to true Religion, and Persecution of the Saints during this third and last Period.

TEXT.

PARAPHRASE.

¹ **A**ND I heard a great Voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the Vials of the Wrath of God upon the Earth.

² And the first went, and poured out his Vial upon the Earth, and there fell a noisome and grievous Sore upon the Men which had the Mark of the Beast, and upon them which worshipped his Image.

ALL things being thus prepared, the Angels having received their Instructions from the Oracle, and their Vials full of the Wrath of God from one of the Cherubim, I heard the Voice of the Oracle give the Word of Command to the Angels, to pour out their Cups in their Order; for the Inhabitants of the Earth were ripe for those Judgments which the Justice of God had appointed for their Punishment.

The first Angel immediately obeyed ² the Voice of the Oracle, and poured out his Cup upon the Earth. This was followed with a grievous Plague upon those who had fallen in with the Corruption of the Christian Faith and Worship, or were assisting in the Persecution of the faithful Witnesses against the prevailing Corruptions. They were themselves punished with great Afflictions, as if a noisome and painful Ulcer had broke out on their Bodies ².

THIS Plague of the first Vial, or Cup, seems to be an Allusion to one of the Plagues of *Egypt*, when *Moses* and *Aaron* took up Ashes of the Furnace, and sprinkled it up towards Heaven, and it became a *Boyl breaking forth with Blains upon Man and Beast*, *Exod. ix. 10.* or to the Afflictions of *Job*, when Satan, by God's Permission, smote him with *sore Boyls, from the Sole of his Foot unto his Crown*, *Job ii. 7.*

Painful and noisom Distempers of Body are very proper Emblems of an afflictive Condition of Life; hence, for every Man to know his own Sore and his own Grief, are Expressions of the same Meaning in the Language of Scripture, *2 Chron. vi. 29.*

Such general Interpretation of these Plagues, would give us a very useful Sense of this Part of Prophecy, if we were to understand no more of it than this: That the Justice of God will, by a Series of Events in Providence, to the End of the World, punish the Enemies of true Religion, and those who persecute his faithful Servants. This would be an Encouragement to Faith and Patience; a reasonable Warning not to be Partakers in such Guilt, lest we also be Partakers of such Punishments, even tho' we should be of the same Opinion with an eminent Author: "As to the Vials, tho' they do plainly reach in a Series to the End of the World, I am not satisfied with any Exposition I have yet met with concerning their precise Time or Contents."

Burnet,

Theory, l. 3.

c. 5.

The Plan of these Prophecies, the Order of the Periods, the successive Series of Events, may however, I conceive, give a farther Light to the general Expressions, and furnish us with particular Facts in Providence, important in themselves, and properly applicable to the several Prophetical Descriptions; such as may shew, that the historical Events of this Period are as agreeable to the Revelation of Prophecy as any of the former.

It is true, as the same ingenious Author observes, "Modesty and Sobriety are in all Things commendable; and in nothing more, than in the Explication of these sacred Mysteries." I shall endeavour, therefore, with the Modesty due to such Enquiries, to mention such Events in History, as I think applicable both to the Description and Order of the Prophecies; leaving it to the Judgment of the Readers, to give them what Degree of Evidence they shall think they deserve: Only premising this Observation; There is a general Use to be made of a more general Meaning, for the Encouragement of Faith and Patience, and to warn us against falling in with the great Apostacy of this Period, tho' we should not be satisfied with the precise Time or Contents of each particular Judgment signified by the several Vials in their Order.

These Vials full of the Wrath of God, seem plainly determined as to their Time, to this Period; and this third renders all Expositions of them improbable, which refer them to any Part of History before the Period itself begins. This one Consideration may set aside many of the Expositions which learned Men have given us of them: They are to be poured out upon those who had the Mark of the Beast, and who worshipped his Image; they are therefore to be considered belonging to the Times in which



which the Beast reigns, and are to be look'd for in the Times after the Popes were invest'd with the temporal Power of *Rome*, which is evidently the last Form of *Roman* Government, and has now continued to be so for near a thousand Years to our times.

It seems farther a very natural Rule of Interpretation, to consider the Vials in successive Order, describing the Events of Providence, at proper Intervals, one after another, during the 1260 Years in which this third Period of Prophecy is to continue; so that the last Plague is to end with the Downfall of this myltical *Babylon*. Let us then see, whether following this Guide, we may not find out something concerning the Times and Contents of these Vials, which may give us reasonable Satisfaction.

This Plague of the first Vial, will then be the first in Order; and, in Time, this will direct us, I think, to look for it, in the Times next to the Rise of the Beast; and, for its Contents, in the first remarkable Punishment on the Supporters of this antichristian Power.

We have already seen, that the Pope receiv'd the temporal Power of *Rome*, together with the Exarchate of *Ravenna*, as the Patrimony of *St. Peter*, about the Year 756, by the Assistance of *Pepin*, King of *France*.

Heiss Hist.
de l'Empire,
V. 1. p. 51.

Charles the Great, Son of *Pepin*, was proclaimed Emperor by the Pope's Means, A. D. 800. This Prince carried the *French* Monarchy to a very large Extent, having *France*, *Germany*, and *Italy*, within the Bounds of his Dominion; in quality of Emperor, he confirm'd the Grant of the Exarchate to the Popes, and enlarg'd the Donation of his Father *Pepin*.

Charles the Great, like another *Constantine*, seem'd to have laid the Foundation of a great and prosperous Empire for his Family, and a State of great outward Prosperity for the Church.

But it appear'd in a very few Years, that notwithstanding all the Care of *Charles the Great*, and his Son *Lewis*, surnamed *the Pious*, that all sorts of Corruption gain'd ground, and continually prevail'd both in Church and State. The Worship of Saints and Images, the Doctrine of Purgatory, and Masses for the Dead, the Doctrine of the Real Presence, and Adoration of the consecrated Bread, the Perfection and Merit of a Monastic Life, the superstitious and idolatrous Worship founded on these Doctrines, became the Sum of Religion. The State of the Church in these times, is not unfairly represented by a very learned Historian. *Nimis increvit hoc seculo per civiles & bellicas calamitates, indulgentiamque Principum, vitio Cleri, ambitione Pontificum, desidia Monachorum, sæda corruptio & vere antichristiana, in Doctrina, Cultu, Moribus, Regimine.*

Spanheim,
Hist. Eccl.
Sæcul. 9.
c. 5. p. 1343.

The Doctrine of the Pope's Supremacy and Power over the whole Church, was in particular carried to a great Height; great indeed, as represented by the *Roman* Writers; in particular, that the Imperial Dignity was conferr'd, and the Translation made of the Empire from the *Greeks* to the *French*, by the proper Authority of the *Roman* Bishops. So that

Cardinal *Baronius* observes, that the Title of the Western Empire was taken from the *Greeks*, by the Pope's Authority, for Heresy. *Jacuisse abſque poſſeſſore, titulum occidentalis imperii, a Græcis ob Hæreſes, auctoritate pontificia, ſublatus.* This Authority is aſſerted to be ſeated in the Pope, and, by Divine Right, in him primarily. *Ex inſtituta ipſi Romano pontifici, conceſſa divinitus auctoritate, ex poteſtate quæ in ipſo primario reſideat.* Hence the whole Power of the Emperors is ſaid to be wholly from the Grace of God, and of the Apoſtolic See. *Igitur Dei, & apoſtolicæ ſe-* SECT. 15.
dis gratia, totum hoc eſſe, quod conſecuti ſunt occidentalis orbis imperatores. *ib. p. 1348.* More may be ſeen to the ſame Purpoſe in the learned *Spanheim*.

It would be too long to mention the Intrigues by which the Popes endeavoured to weaken the Imperial Power, and render the Emperors odious and contemptible, as a noted *French* Hiſtorian obſerves. “ Pope Gregory Mezeray, “ IV. had a great Hand in the Troubles of the Emperor *Lewis the Pious*, V. 1. 292. “ gave ſecret Encouragement to his Sons, in their unnatural Rebellion, and “ to *Ebbo* Archbiſhop of *Rheims*, and the Biſhops of *France*, when they “ actually depoſed him at *Compeign*, A. D. 833.” *Foviſſe eum* (*Gregorium Spanheim, Papam*) *nefario ſtudio, rebellionem filiorum Ludovici, in optimum ac nuni-* ib. 1354.
ficum in Romanam eccleſiam principem, demerendo ſibi Lothario, cujus rei non unum documentum eſt. . . . Nec dubium eſt, quin clam a pontifice induciti fuerint epiſcopi Gallicani, principibus Ebbone Rhemenſi, & Agobardo Lug-
dunenſi, quum depoſuere imperatorem, apud Compendium diœceſis Sueſſionenſis, ib. 1355.
Anno 833. This was ſo fully known, that many of the Clergy of *France* publicly charg'd Pope Gregory with it. *Quare idem Gregorius Pontifex,* *Du Pin Hiſt.*
a Franciæ melioribus epiſcopis accuſatus eſt, quod inmemor eſſet poſtoralis of- de l'Eglise,
ficii, moderationis, jurisjurandi falſi imperatori. *Du Pin* gives very near V. 3. p. 9.
the ſame Account with *Spanheim*.

A little after this, Pope *John VIII.* aſſumed the Authority of giving the Empire to *Charles the Bald* of *France*, in prejudice to the Rights of *Lewis* of *Germany*, the elder Branch. *Mortuo Ludovico imperatore, in præjudi-* Spanheim,
cium Ludovici Germanorum regis, fratris natu majoris, ad Imperii Romani ib. 1359.
ſceptra provehit, ac coronam imponit, interpretatus ſincerum beneficium, &
juſ apoſtolicæ ſedis. “ His Holineſs, ſays a Popiſh Hiſtorian, with the *Heiſs, Hiſt.*
“ other Prelates, judging they had more to get by *Charles* than *Lewis*, de l'Empire,
“ gave him the Preference, and crowned him Emperor on *Chriſtmas* Day, V. 1. 91.
“ An. 875.” But *Charles*, as the ſame Hiſtorian obſerves, obtained this Favour of the Pope, at the Expence of the Rights of his Imperial Crown, and ſovereign Dignity; inſomuch, that of a Superior, which he was before, he became a Sort of Vaffal. He alſo gave up many of the Rights of the *Gallican* Church, and promiſed by Oath to protect the Pope againſt II. ib. 92.
all Perſons.

Theſe ambitious Views, and growing Power of the Biſhops of *Rome*, Mezeay, greatly weaken'd the Government and Authority of that Family, to which V. 1. p. 347.
it owed its Greatneſs and Support. It proved a painful Sore, and incurable Ulcer, and was in great meaſure the Cauſe of thoſe many Evils, which for ſo long a time afflicted the Inhabitants of the Earth, during the Quarrels and Conteſts between the Succeſſors of *Charles the Great*, which ended at
laſt

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last in their Ruin, carried the Crown of *France* to *Hugh Capet*, and transferred the Kingdom to another Family, and the Imperial Dignity to the *Germans*, another Nation, and People; and in these Evils, *Italy*, and *Rome* itself had their Share, according to the righteous Judgments of God.

The Sons of *Lewis the Pious*, among whom his Empire was divided, could no more agree among themselves after their Father's Death, than they could with him while he was living, their Differences were only to be decided by the Sword. The Battle of *Fontenay*, A. D. 841, was obstinate and bloody; an hundred thousand Men were slain in Battle: A Blow that so weaken'd the Family of *Charles the Great*, that it could never after recover itself. *Depuis le Commencement de la Monarchie Francoise jusqu'à ce Temps que j'écris*, (says a celebrated French Historian) *il ne s'est point repandu, tant de sang François en quelque Journée que c'ait esté il y perit cent mille hommes, horrible playe, & que affoiblit si fort la maison Carlienne, qu' elle ne s'en put jamais remettre. Cedes miserabilis facta* (says another Historian) *omnes prope Nobilitas Francica, caesa, pertinaci inter se certamine.*

Mezeray,
V. 1. 314.

Æmilii de
rebus gestis
Francorum,
82.

The Emperor *Charles*, surnamed *le Gros*, reunited most of the Dominions of *Charles the Great*; he inherited *Germany* from his Father, and upon the Death of his Cousin *Lewis*, succeeded him in the Empire of *Italy*, and Kingdom of *France*. He was crown'd Emperor by the Pope, A. D. 880, and received King of *France*, A. D. 884, the *French* passing over *Charles the Simple*, as too young for Government. But this Prince was soon forsaken by his Subjects, who chose in his room *Arnold* his Brother's natural Son, about A. D. 887. The Defection was so general, that he was reduced to great Misery and Want; inso much, that he had not a Servant to attend him, nor a Penny to buy him Bread; only *Luitprand* Bishop of *Mentz* had any pity for him, and at last kept him from starving. *En sorte* (says *Mezeray*) *qu'il ne luy resta pas un Valet pour le servir, ne un seul Denier pour vivre, il n'y eut que Luitperd Evêque de Mayence, qui en eut pitié & luy donna à manger.*

Mezeray,
V. 1. 370.

At the Death of this *Charles le Gros*, the Family of *Charles the Great* was reduced to two Princes, *Arnold* natural Son of *Carloman*, and *Charles* surnamed *the Simple*; but there were several Persons of great Power descended from some of the Daughters of *Charles the Great*, as *Eudes* Earl of *Paris*, and Duke of *France*, *Berenger* Duke of *Friuli*, and *Guy* Duke of *Spoletto* in *Italy*. *France* chose *Eudes* for their King; this occasioned continual Wars between him and *Charles the Simple*, till the Death of *Eudes*, A. D. 898. But the Differences between *Berenger* and *Guy* in *Italy*, were much longer, and afflicted all *Italy* with great Calamities, in which *Rome* itself could not avoid a considerable Share. *Hi summam sibi rerum baud malo consilio asciscere nixi, intestinis populorum discordiis Italiam perturbarunt, ac seipsos prorsus una cum ecclesia perdidierunt. Ea tempora in rempublicam inferentes, quibus nulla alia tetriora, ac fœdiora fuisse, vel principum nequitia, vel populorum insania, in tota antiquitate inveniuntur.*

Mezeray,
V. 1. 371.

Sigonius de
Regno Ita-
lie, l. 6.
p. 139.

It is to be observ'd, that as the Popes had themselves a very great hand in exciting these Troubles, so they had a great Share in them too. *Major pars, licet Berengarii causa justior esset, Pontificis credo auctoritate impulsæ, ad Vidonem se contulit.* SECT. 11.
Sigonius, ib.
140.

The Quarrel soon spread itself into the Roman Church. The Parties of Pope *Formosus* and *Sergius* raged against each other with uncommon Fury; infomuch, that Pope *Stephen* caused the dead Body of *Formosus* to be dug out of its Grave, and after Condemnation to be thrown into the River *Tyber*; made all his Acts null and void, and took care to make an Emperor of his own Party. *Lambertum vero regem Italie, factionis sue partes, exemplo patris foventem, inunxit imperatorem.* Sigonius, ib.
144.

It would be endless to mention all the Calamities these civil Contentions brought upon *Italy*, for near fourscore Years, till Pope *John XI.* A. D. 960, implored the Assistance of *Otho the Great*, Emperor of *Germany*, *pro Christianæ religionis, atque Italie salutis, amore.* Who accordingly came, and put an end to the Troubles of *Italy*; in Acknowledgment of which Service, he received the Imperial Crown from the Pope, A. D. 962. Sigonius, ib.
166.

The forementioned Calamities were great in themselves, and were also an Occasion of many others; for these civil Contentions had greatly weaken'd the Western Empire, so that the *Normans* were able to invade and ravage several Parts of it; especially in *France*, where at last they forced a Settlement, and erected a powerful Dominion in *Normandy*, so called after their own Name. The Mischiefs these *Norman* Invasions caused in *France*, are not to be mentioned, says *Mezeray*, without Horror. Their Desire of Plunder brought them into the richest Provinces, the false Zeal for their Religion (they were then Heathens) made them cruel and bloody, especially to Churchmen.—From Sea to Sea there was not a Monastery that did not feel their Rage, nor a Town that was not ransomed, pillaged, or burnt twice or three times; which, says our Historian, made it sufficiently evident, it was one of God's terrible Plagues. Mezeray,
V. 1. 319.

On the other hand, the *Saracens* ravaged *Italy*, fixed themselves at *Tarento*, made Excursions to the very Gates of *Rome*, and carried off the Riches of the Churches without the Gates of the City. *Saraceni præde libidine stimulati, ex Africa classem Romanis littoribus intulerunt, & procursu ad urbem facto opimas apostolorum Petri & Pauli suburbanas Basilicas, nemine vim propulsante, diripuerunt, ac pretiosis omnibus earum ornamentis ablatis, ipsas etiam Basilicæ Vaticanæ valvas argenteas asportarunt.* Sigonius, ib.
120.

About the same time the *Hungarians*, then a barbarous and brutal People, broke in upon the *German* Dominions, and plunder'd *Bavaria*, *Swabia*, *Franconia*, and *Saxony*. They afterwards marched into *Italy*, routed *Berenger*, cut his Army to pieces, and often renewed their IncurSIONS, to the great Terror and Ruin of the Inhabitants of those Countries which they invaded. Mezeray,
V. 1. 384.

This was the calamitous State of the Western Empire for above an hundred Years from the Death of *Lewis the Pious*, A. D. 840, to the Settlement of the *German* Empire in *Otho the Great*, A. D. 962, and well agrees

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to the Prophetic Description, to the Time and Order of the Prophecies, with respect to each other. By the Earth, in the Prophetic Stile of these Revelations, is meant the *Roman Empire*, or the Countries, with their Inhabitants, subject to its Dominion. The Calamities of these Times, as they are related in History, may very properly be called a noisome and grievous Sore, *ἰσχυρὸν κακὸν καὶ πικρὸν*, a painful malignant Ulcer. The Order of the Prophecies shews what State of the Empire is meant, that State of it which falls in with the Beginning of the Reign of the Beast, or of the third Period of 1260 Years. It may therefore sufficiently, I think, point out to us on what Earth this first Vial was to be poured, on whom this Plague was to fall, what was the Time, and what were the Contents of this Vial.

TEXT.

3 *And the second Angel poured out his Vial on the Sea, and it became as the Blood of a dead Man: and every living Soul died in the Sea.*

PARAPHRASE.

After the Judgments of God signified 3 by pouring out the first Cup on the Earth, the second Angel obeyed the Command of the Oracle, and poured out his Cup on the Sea. Upon which the Waters of the Sea became as congealed Blood, so that no Creature could live in the Sea, but died; to represent another great Judgment, the Effect of the Wrath of God upon the Promoters of the great Apostacy, and Persecutors of God's faithful Servants and Witnesses (b).

LET

(b) Earth and Sea, in Scripture-Language, are a Description of our habitable World, as Heavens and Earth are of the Universe in general; as we have observed in the Note on Chap. x. 2. As by Earth in the former Vial, we understood the Countries, with their Inhabitants, subject to the new Western Empire erected in this Period, and owning the Authority of the Beast; so the Sea will best be understood of the same Persons, under a different figurative Description. The Difference between the Expressions of Earth and Sea, may very probably mean, that the former Judgments were chiefly inflicted on the Inhabitants residing in the Inland Provinces of the Western Empire; but that the Judgments of this Vial are chiefly inflicted on such of the Subjects of this Empire, as went out by Sea to foreign Countries, and aboard Fleets, especially on the *Mediterranean Sea*; which is used to be styled in Scripture, *the Sea, and the great Sea*.

The Sea becoming *as the Blood of a dead Man*, so that every living Soul died in the Sea, are Descriptions which seem to be taken from the Description of the Plagues of Egypt; by one of which, *Exod. vii. 20, 21. all the Waters were turned into Blood, so that all the Fish that was in the River died, and there was Blood throughout all the Land of Egypt.*

The general Meaning of these figurative Expressions, seem to point out some very great Mortality and Slaughter, so that many Persons shall perish in some Undertaking, and lose their Lives in some Expedition, chiefly carried on by Sea. Mr. Dau-

LET us follow our Guide in the Order and Series of Prophecy and History, and see whether there are not some very memorable Events in the Series of Providence, which are very properly applicable to this Prophetical Description. *History of the second Vial.*

The pouring out of the first Cup, foretelling the Judgments of God on the Successors of *Charles the Great*, and the new-founded Dominion of the Papacy, principally occasioned by the Popes Ambition and Intrigues, has brought us down to the latter End of the Tenth Century. Then the Empire was fixed in *Germany* by *Otho the Great*, and the Kingdom of *France* passed into the third Race, the Family of *Capet*, in which it still remains, about A. D. 987.

Let us observe what was the next memorable Part of History, after these great Revolutions in the Western Empire, and in the Nations which owned the Authority of the *Roman* Popes; the Order and Series of the Prophecies direct us to look there, as the proper Time wherein to find the Contents of this second Vial.

From A. D. 1000 to 1100, the Corruptions of true Religion were greatly increased. A prodigious Superstition spread every where during the eleventh Century, not only among the lower sort, and common People, but among Persons of the first Rank, even Emperors and Princes themselves; pretended Miracles, Apparitions of departed Souls, dreadful Tales of the Pains of Purgatory, improved the People's Superstition, and enriched the Church. *Spanheim, 1510.*

The Whole of Religion was placed in Penances, Masses, Legacies to Spanheim, redeem Souls from Purgatory, Pilgrimages, especially to the Holy Sepulchre at *Jerusalem*, which ended at last in the Holy War. *ib. 1518.*

This gave a fair Occasion to the Popes to carry on their ambitious Designs, and enlarge their Authority in Things temporal as well as spiritual; the antichristian Power began now to exert itself above all that is called God, and to claim a Power of chusing and deposing Emperors, and to deprive Princes of all Civil Rights by Excommunication. *Hildebrand* was Pope, by the Name of *Gregory VII.* A. D. 1073, he expressly claimed the Authority of sovereign Judge over all, of deposing Emperors, and absolving Subjects from their Allegiance. He actually used this Power towards the Emperor *Henry IV.* and other Princes of *Europe*. In the Year 1076, he held a Council at *Rome*, of one hundred and ten Bishops, who, after mature Debate, concluded, the Pope had reason to deprive the Emperor of his Crown, absolve the Princes and Members of the Em- *Heiss, V. 1. 170.*

buz observes, from an Expression in the Prophet *Daniel*, c. vii. v. 2. *That the four Kings of the Heavens strove upon the great Sea*, that hereby is meant a Comprehension of several Kings or Kingdoms in a State of War, fighting against each other to enlarge their Dominions. He applies this Interpretation to our present Prophecy. This Vial has its Effect in War, the Sea being a Symbol of a Multitude in War. He adds, It must be such a War, that all the corrupted Church must be concerned therein; and it must also be on a Religious Account; the corrupted Christians must, as it were, bring it upon themselves.—And that the Men concerned in the Wars predicted, should die therein. *Symb. Diss. Sea.*
Daubuz on the Place.

CHAP. XVI.pire from their Oaths. This Resolution the Pope put in execution, excommunicated the Emperor and all his Adherents.

Du Pin Hist. de l'Eglise, V. 3. 176. Farther, in the Year 1080, he renewed his Excommunication against the Emperor, declares he had forfeited the Kingdoms of *Germany* and *Italy*, and all Royal Dignity, forbid all Christians to obey him, gives the Kingdom of *Germany* to *Rodolf*, exhorting all the Princes to take Arms against him.

What Troubles, what unnatural Rebellions, what bloody Wars this most extravagant Claim of Power occasioned, the Historians of those Times relate at large; they are such as in themselves might be esteem'd justly a terrible Judgment, for this antichristian Apostacy.

Du Pin, ib. 177. This Pope *Gregory* had other Differences with almost all the other Christian Princes; he threatned to excommunicate *Philip the First* King of *France*, and usurped a full Authority over the Bishops, and ecclesiastical Affairs of *France* by his Legates; and, in a word, he did all that he could to become the only Sovereign Monarch of the Universe: *Enfin, il fit son possible, pour se faire declarer le seul Monarque souverain de tout l'Univers.* Besides all these Flames which the Ambition of the Popes kindled in the Western Empire itself, it was the Occasion of another most remarkable Judgment, which fell grievously on the zealous Abettors of Superstition, and Supporters of the Papal Authority.

Du Pin, ib. 182. Pope *Urban II.* the next but one to this *Hildebrand*, continued the Quarrel with the Emperor, who supported *Clement*, formerly called *Guibert*, as Pope against him.

Signonius, l. 9. p. 234. Pope *Urban* went into *France*, A. D. 1096, and held a Council at *Clermont*; he propos'd; with great Earnestness, to raise an Army, which should march into the Holy Land, to recover *Jerusalem*, and the Sepulchre, out of the Hands of *Mabometans*. *Sacram Hierosolymorum expeditionem, incredibili sententiarum gravitate, verborum copia, atque animi ardore suasit.*

Signonius, ib. It is incredible what Effect so romantic a Project had on the Minds of a superstitious People; they received it for the manifest Will of God, and fell in with the Pope's Proposal with wonderful Zeal. *Postquam autem peroravit, universi qui aderant, divino quasi spiritu concitati, bellum pro sepulchro Christi recuperando, ingentibus studiis animorum jusserunt, atque in eo apertam se Dei voluntatem sequi velle, altissimis clamoribus responderunt.*

The Pope, to encourage their Constancy in such Resolution, promises free Indulgence for their Sins, to take them into the Church's Protection, both for their Persons and Fortunes. *Gratias ago Deo maximas, said the Pope, quod vos tanta animorum consensione atque alacritate arma pro Christo Redemptore vestro suscepturos esse ostenditis; neque tam repentina in tam diversis gentibus conspiratio, sine gravissimo ipsius esse impulsu potest. Nos autem ut studia vestra quoad possumus adjuvemus, misericordia Dei, & beatorum Petri, & Pauli auctoritate confisi, omnibus qui ad hoc bellum prodierint, omnia pro delictis suis piacula, relaxamus, eosque sub Ecclesiae tutelam, & beatorum Petri & Pauli clientelam tanquam veræ obedientiæ filios, suscipimus,*

pimus, & ab omnibus vexationibus corporum, fortunarumque tutos esse sta- Sigonius, ib.
tuimus.

We here evidently see what hand the Pope had in this enthusiastical Expedition ; but we should observe there was something deeper than Superstition or Enthusiasm, in this Project of the Popes, which caused so much Effusion of Christian Blood. These Croisades and Voyages beyond Sea, says a judicious Historian of the *Roman* Communion, occasioned the Ruin of many great Men, and a Multitude of common People ; but the Popes and Kings had great Advantages from it, to render them absolute. These (the Popes) because they took the Authority of commanding these Expeditions of which they were the Head, they had the Persons and Estates of those who took the Cross, in their Protection. It made the Use of Indulgences and Dispensations more common than before ; their Legats had the Management of the Alms and Legacies which were given for these Wars ; and it moreover gave the Popes a Pretence to raise the Tenth on the Clergy. In effect, no Policy could have so well served the Pope's Ambition, nor any Means be better suited to render his Authority supreme and absolute.

Mezeray,
Hist. de
France, V.
1. 510.
Ib. 664.

We have an immediate Instance of the Truth of these Observations. *Clement*, who disputed the Papacy with *Urban*, had possessed himself of *Rome*, but *Urban*, by the Help of those who had listed themselves for this holy War, assaulted *Rome*, and took it, and forced *Clement* to retire. *Eo ardore*, says Sigonius, *quo bellum contra Saracenos susceperat, arma paravit, ac propriis multorum, quos ad sacram expeditionem accenderat, auxilii usus, urbem oppugnavit.* Sigonius, 235.

An incredible Number of Persons soon prepared themselves for this holy War. Pope *Urban* travelled through *Italy*, to raise Money ; the People listed themselves so fast in this spiritual Militia, that the Countries seemed to be deserted, and all the Coasts and Havens filled with People setting out on their Voyage to *Asia*. *Ex toto occidente, principes, populi que adeo frequentes ierunt, ut crederes, vulgo urbes ab incolis deseri, agrosque incultos, soleisque deseri ; Urbanus Calabriam, Apuliam, & Siciliam, quas Normanni amici tum ecclesie obtinebant, lustravit, atque ingentem pecunie summam in commodo ecclesie profundendam consecit : Cruce signati diversis itineribus, terra marique ita ut omnes oras, portusque complerent, tra-* Sigonius, Ib. 235.
cerunt.

This first Expedition is computed to consist of more than three hundred thousand Men. They met with some Success at first. *Godfrey* of *Bouillon* their General had the Honour of receiving the Title of King of *Jerusalem*, having taken it A. D. 1099. yet their Victories were so bloody, that in a very short time there remained no more than 5000 Horse, and 15000 Foot, of that numerous Army. Mezeray, 512.

Yet the Fire of Enthusiasm still spread thro' the West ; another Croisade was raised A. D. 1100. This again consisted of above three hundred thousand more. In this Expedition my Author observes, that not only several great Princes, but moreover many Prelates, and even many great La-

Mezeray,
Ib. 514.
dies,

dies, resolved to undertake the Voyage. *Et plusieurs Prelats, & quantité des Dames illustres voulurent faire ce Voyage.*

Thus, in about four Years, six hundred thousand Men were sent to perish, through the ambitious Views of the Popes. These Expeditions continued for many Years, with an incredible Effusion of Blood. According to some Authors, there perish'd above two Millions of these Enthusiasts. Others observe, there were hardly any Men left in the West, and almost no Persons seen, but either Infants or Widows.

In fine, about the Year 1190, the Emperor *Frederic*, our King *Richard*, *Philip Augustus* of France, and others, made another fruitless and inglorious Expedition; and, after the Loss of the greatest Part of their Armies, were forced to leave what had been so long contended for with so much Bloodshed, in the Hands of the *Mahometans*.

This is a very remarkable Part of History; it falls in exactly with the Order and Series of the Prophecies, and is so memorable a Judgment on the Supporters of the Papal Apostacy, that I shall leave it to the Reader's Judgment, whether it does not give light to the Time and Contents of this second Vial.

T E X T.

P A R A P H R A S E.

4 And the third Angel poured out his Vial upon the Rivers and Fountains of Waters, and they became Blood.

After this I beheld the third Angel 4 poured out his Cup full of the Wrath of God, in its Order. This Cup was poured on the Rivers and Fountains of Waters, so that they were changed into Blood. An Emblem of great Bloodshed, the righteous Punishment of those antichristian Powers, for shedding the innocent Blood of God's faithful Servants (c).

The

(c) It is observable, there is a great Conformity between these three first Vials, and the three first Trumpets, c. viii. especially as to the Parts of the World on which these Judgments were to come. In the first Trumpet, Hail and Fire mingled with Blood, were cast upon the Earth; at the Sound of the second Trumpet, a burning Mountain of Fire was cast into the Sea, and the third Part of the Sea became Blood; when the third Angel sounded, a burning Star fell from Heaven upon the third Part of the Rivers, and Fountains of Waters. Here the Plagues of the first Vial, in like manner, fall upon the Earth; of the second Vial upon the Sea; and of this third Vial, upon the Rivers, and Fountains of Waters.

We have seen the general Meaning of Rivers and Fountains of Waters, according to the Style of Prophecy, in the Note on c. viii. 10. It may be sufficient just to mention here, that as the Countries belonging to any State are divided into Earth, Sea, and Rivers, so this Distribution of the Kingdom of the Beast, is an Intimation, according to the figurative Style of Prophecy, that every Part of that Kingdom should,

in

the REVELATION of St. JOHN.

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TEXT.

PARAPHRASE.

SECT. 15.

5 *And I heard the Angel of the Waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.*

The Angel who ministred in the Execution of this Judgment of God on the Kingdom of the Beast, acknowledged the Righteousness of God, and began his Praise, saying, How does thy Righteousness appear in thy Ways of Providence, O God, who art unchangeable in thy Perfections, and constant in thy righteous Administration of Government, throughout all Ages? How manifest hast thou made it to them who will attentively consider thy Ways, by this Judgment on the Kingdom of the Beast?

6 *For they have shed the Blood of Saints and Prophets, and thou hast given them Blood to drink, for they are worthy.*

They have, with a cruel Execution of 6 tyrannical oppressive Power, shed the Blood of thy Saints and Prophets, and now thou hast inflicted on them the Pu-

in proper Time and Order, receive the Punishment due to their Apostacy and Wickedness.

Dr. *Hammond* observes, that there is no Reason to affix any new critical Notion, singly to either of these Expressions, but to take them altogether for what was meant by the Land. . . . As when God is described, c. xiv. 7. the Creator of Heaven and Earth, and the Sea, and the Fountains of Water, the latter three are set to denote what is elsewhere ordinarily called the Earth, and no more, in opposition to Heaven. that is, this inferior terrestrial Globe, and all in it. According to this Meaning of the Expressions, these Plagues will chiefly denote some Judgments to be inflicted on the Kingdom of the Beast, and the more considerable Parts of it. It is a judicious Observation in general, that we should carefully avoid carrying any figurative Expression of Prophecy too far, which has often lost the true Meaning in the End.

Probable Reasons are however alledged for a more particular Application of these Expressions. Rivers and Fountains of Waters may not unfitly signify the original Countries, or Seats of Empire, in distinction from the Provinces, as Fountains are the Original of Rivers, which run in one common Collection of Waters into the Sea; and as Waters are necessary for Life, so when they are infected and become deadly, they are an Emblem of such Judgments as should cut off the very Supports of Life. Finally, the Waters becoming Blood, so that God gave them Blood to drink, because they shed the Blood of his Saints and Prophets, seems further to shew, that this Judgment was to consist in much Bloodshed and Slaughter, as they persecuted the Martyrs by shedding their Blood, they should suffer in like manner, and their Blood should be shed by each other's Hands, according to the Expressions of this Prophecy, Chap. xiii. 10. *He that killeth with the Sword, must be killed with the Sword*; or, in the Words of the Author of the *Wisdom of Solomon*, concerning the Punishment of Egypt, *That they might know that wherewithal a Man sinneth, by the same also shall he be punished*, Chap. xi. 16.



A PARAPHRASE and NOTES on TEXT, PARAPHRASE.

7 And I heard another
out of the Altar say, Even
so, Lord God Almighty,
true and righteous are thy
Judgments.

nishment they have so justly deserved,
and given them Blood to drink by a great
Effusion of their own (d).

This Praise of God was continued by 7
another Angel, who stood by the Altar,
in the Presence, to express the Consent of
the heavenly Church, to praise the Lord
God Almighty, and to celebrate his
Justice and Faithfulness in punishing
the Enemies of Truth and Righteous-
ness, and the Persecutors of his faithful
Servants.

WE have supposed the Judgment of the foregoing Vial, or Cup, to
have been the Croisade or holy War, by which the Ambition of
the Popes, and gross Superstition of the People, had involved a great Part
of the Church and Empire in many grievous Calamities, and many hundred
thousand Lives were sacrificed to a wild Enthusiasm.

*History of the
third Vial.*

The Judgments signified by this third Vial or Cup, then, according
to the Order of the Prophecies, will be the next remarkable Judgment
upon the Followers of the Beast, which, according to the Order of Time,
must be about A. D. 1200, for a proportional Number of the 1260 Years
of this Period. The Contents of this Vial, or Nature of the Judgments
signified by it, is shedding of Blood, in Recompence for the Blood of the
Saints shed by Authority of the Beast. This Judgment is chiefly to fall
on those Parts of the Western Empire, which were the original Seat of the
Beast's Residence and Dominion.

Let us then enquire whether we have not historical Events in this Period
of Time, which very properly answer to the Prophetical Descriptions, and
sufficiently verify the Truth of this Prediction.

We may observe, that the persecuting Power of Popery was fully esta-
blished, and raged with greatest Fury during this Period of Time. It was
in this time they were most eminently distinguished for shedding the Blood
of Saints and Prophets.

Du Pin,
Hist. de
l'Eglise, 3.
318.

The *Albigenses* became numerous and powerful; they were spread
through *Languedoc*, *Provence*, *Dauphiné*, and *Arragon*; they were pro-
tected by Persons in power, in particular by *Raymond* Count of *Thoulouse*.
Pope *Innocent* III. sent his Legates to suppress them, about A. D. 1198.
He

(d) The Remark of the Bishop of *Meaux* on these Words, deserves to be taken
notice of; They have their Belly full of Blood, of which they are so greedy, espe-
cially in civil Wars, where each one seems to drink the Blood of his Fellow-Citizens.

He gave them Commission not only to preach against the *Albigenses*, but to excite Princes and People to exterminate them by a Croisade, in which he endeavoured to engage *Philip Augustus* then King of *France*, and the great Princes and Lords of his Kingdom. SECT. 15.

Besides all former Methods of proceeding against Hereticks, which one would have thought, were severe enough; this Pope *Innocent III.* found out, and established the new Method of the Inquisition. Father *Dominick* was made Inquisitor about A. D. 1216. When he received his Authority from the Pope, he declared that he was resolved to defend the Doctrines of the Faith, meaning the Corruptions of the *Roman Church*, with the utmost Vigour; and that if the spiritual and ecclesiastical Arms were not sufficient for this End, it was his fixed Purpose to call in Princes to take Arms against Hereticks, that the very Memory of them might be destroyed. Limborch, Hist. Inquisition. c. 10. p. 61.

Thus, all the severe and bloody Methods of Persecution were set on foot; a vast Army of Cross-bearers was raised: *Mezeray* says, they were not less than five hundred thousand. They besieged *Beziers*, took it, and put above 60,000 to the Sword, and proceeded with great Cruelty, till they had ruined the Count *de Thoulouse*, and given his Estate to *Montfort* General of the Croisade, as a Reward for his Services. Mezeray, V. 2. 219.

The severest Methods of Persecution were establish'd by the famous Council of *Lateran*. The poor *Albigenses* were every where a Sacrifice to the merciless Rage of their Enemies. The chief Zeal of the Church, in those times, consisted in putting those they called Hereticks to death in the most cruel manner they could invent. Thus they made themselves worthy of the Judgment, *That God should give them Blood to drink*. Concil. Lateran. Can. 3. de Hæreticis. Can. 8. de Inquisitionibus.

And we shall find this Part of the Prophecy as fully verified in the Events of Providence as the former.

There had been great Contests between the Emperors and Popes for a long time about Investitures, or the Right of presenting to Bishopricks and ecclesiastical Preferments. The Emperors claimed this Right, as belonging to their Regale, a Royalty belonging to the Crown; on the other hand, the Popes claimed it, as an unquestionable Part of the Pontifical Authority. This Contention had occasioned great Confusion and Disturbance at various times; Parties were formed on each side, distinguished by the Names of *Guelphs* and *Gibellines*: The *Guelphs* were the Papal Party, the *Gibellines* the Imperial.

The Emperor *Frederic II.* was excommunicated A. D. 1227, for not going in Person to the holy War. This so anger'd the Emperor, that he endeavoured every way to mortify the Pope. He engaged several of the powerful Noblemen of *Rome* against him; so that the Pope was forced to leave *Rome*, and retire to *Perugia*. The *Guelph* and *Gibelline* Faction strove in every Place to raise their own Party, and to ruin the other; so that almost all the Cities in *Italy* were in Civil Wars, and the Blood of the Citizens, in almost every Place, shed by their own Hands. Heiss Hist. de l'Empire, V. 1. 270. Heiss, ib. 271.

However, the Emperor embarked the next Year for the Holy Land, but soon found the Pope had sent him into *Syria*, that he might make war

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XVI.

against him the better in *Italy*. He therefore returned, recovered the Places taken from him by the Pope, ravaged all the Pope's Dominions even to the Gates of *Rome*. In the Year 1237, he beat the Army of the League formed against him, after a furious and bloody Battle, and put the General and other chief Officers to death by the Hands of the common Hangman. The Animosities of the two Parties, the *Guelphs* and *Gibellines*, were so outrageous, that not only the several Cities of *Italy* were divided, but particular Houses and Families, so that they gave no quarter to each other.

Heifs, ib.
2. 4.

Heifs, ib.
291.

Heifs, ib.
297.

The Death of the Emperor *Frederic II.* A. D. 1250, left the Empire in great Confusion. Many pretended to the Imperial Dignity. These Contentts were sensibly felt in *Italy*; such Cities as held of the Empire, either formed themselves into Commonwealths, or were governed by Princes of their own. Pope *Urban IV.* jealous of the Power of *Manfred*, who had possessed himself of the Kingdoms of *Naples* and *Sicily*, and to recover the Power of the *Guelph* Party, which was almost ruined, made an Offer of the Kingdoms of *Naples* and *Sicily* to *Charles* Earl of *Anjou*, Brother to *Lewis* King of *France*, on condition he would bring sufficient Forces into *Italy*, to support the almost ruined Party of the *Guelphs*. *Charles* accepts the Pope's Offer, was crowned by *Clement IV.* on condition to hold those Kingdoms of the Holy See, by Homage, Fealty, and an annual Rent. His Army was joined by the *Guelphs*, defeated *Manfred's* Army, and so got into possession of both the *Sicilies*. Upon this, *Conradin* Duke of *Suabia*, Son of the Emperor *Conrad*, and last of the Family, was encouraged to enter *Italy* by the *Gibellines*, who were not able to endure the Power of the *Guelphs*, so greatly strengthened by the Protection of *Charles*. Both Sides came to a Battle, in which *Conradin* was beaten, and taken Prisoner, with *Frederic* of *Austria* who accompanied him, and both had their Heads cut off; so that the two great Families of *Suabia* and *Austria* became extinct, A. D. 1268. This dishonourable Execution was by the Pope's Advice, who near his Death gave it for a Maxim, The Life of *Conradin* is the Death of *Charles*. *Conradi vita, Caroli mors; Caroli vita, Conradi mors*.

Rodolph of *Hapsburg*, afterwards Emperor, who, by transferring these Inheritances into his own Family, raised the Grandeur of the present House of *Austria*, could not be persuaded to meddle with the Affairs of *Italy*; so that the Government of most Cities fell into several Hands, just as the contending Parties could prevail over each other.

Heifs, ib.
324.

The Contest, upon the Death of *Rodolph*, between his Son *Albert* of *Austria*, and *Adolph* of *Nassau*, kept the Affairs of *Italy* in pretty much the same State. The Feuds between the *Guelphs* and *Gibellines* continued and increased, *Jamais les deux partis des Guelphs & des Gibellines, ni furent si achornez l'un contre l'autre, qu'ils estoient alors*.

Platina Bonifac. 8. p.
231.
Ib. 233.

Pope *Boniface VIII.* persecuted the *Gibellines*, and the Cardinals *Colonna* with great Severity. This more inflamed the Parties against each other; so that the Pope was taken Prisoner by the *Gibellines*, the Grief of which is supposed to have hasten'd his End, *Dolore animi confectus periit*.

Pope Clement V. a little time after, consulted his own Safety, and re- SECT. 15.
tired with the Cardinals into *France*, where the Court of *Rome* continued
for above seventy Years, in a sort of Banishment from their own Country
and Dominions; in all which time, the *Guelphs* and *Gibellines* made war on
each other, and *Rome* was in the greatest Confusion.

The Emperor *Henry VII.* resolved to assert the Rights of the Empire in
Italy. Pope *Gregory*, on the other hand, by secret Practices, raised a power-
ful League against him. He engaged the King of *Naples*, the Cities of
Florence, *Siena*, *Lucca*, *Cremona*, *Padua*, and others, to oppose him. The
City of *Rome* was in great Distraction. The *Colonna's*, at the head of the
Gibellines, seized on the *Lateran*, the Amphitheatre, and other principal
Places of the City.

John, Brother of the King of *Naples*, at the Head of the *Guelphs*, pos- Heils, ib.
sessed themselves of the Capitol, Castle *St. Angelo*, the Mole of *Adrian*, 325.
and the *Vatican*. *Platina* has represented the Disorders of these bloody
Civil Wars, as if the *Italians* were in every Place thirsting after each other's
Blood, without any bounds to their mutual Rage and Cruelty. *Intestina
mala quæ quotidie, cum magna hominum cæde, in unaquaque civitate, in quovis
parvo etiam castello, committebantur, cædebantur cives, necabantur senes, alli-
debantur infantes, nec ullus crudelitatis modus inerat.*

Benedict, or *Bennet XII.* in order to make as many Friends as he could,
and keep up an Interest in *Italy* against the Emperor, published an Edict,
whereby he confirm'd to all Persons, who had seiz'd on the Governments *Machiavel*,
of *Lombardy*, that they should have a just Title by that Grant to what they Hith. *Fioren*.
had usurp'd. *Fecit un Decreto, che tutti i Tiranni di Lombardia, possedessero l. 1. p. 30.*
le Terre, che se havevano usurpate, con giusto Titolo.

Platina farther observes, he pretended a Right to make such Grants, be-
cause, during the Vacancy of the Empire, all the Power of it resides in the
Pope, who is the only Vicar on Earth of *Jesus Christ*, the supreme King. *Platina Vita*
Suo jure, (ut ipse dicebat) tribuit, quod vacante imperio, omnis ejus po- Benedict.
testas in Pontificem recidat, Jesu Christi, supremi regis, unicum in terris XII.
vicarium.

The Emperor, on the other hand, not to be outdone by the Pope in *Machiavel*,
Liberality, presented all who had seized on any Part of the Estate of the 16.
Pope or Church, with a Title to possess them as their own, by virtue of
the Imperial Authority.

Thus were the Parties spirited up against each other. The Contest con-
tinued for above an hundred Years, spread itself throughout all *Italy*; so
that there was not a City, scarce a Village or a Family, in which they
did not shed each other's Blood in this furious Contention. It would be
endless to mention Particulars; I shall only take notice of one, the Mas-
sacre in *Sicily*, usually called, *The Sicilian Vespers*, A. D. 1282. Pope *Mezeray*,
Nicholas had the chief hand in the Plot, and managed the principal Parts *V. 1. p. 674.*
of it, though it did not break out till after his Death, as *Mezeray* expressly
declares. The *French* were murdered throughout the whole Island; they
massacred them at the very Altars; they ripp'd up the Women with Child,

and dashed out the Childrens Brains against the Stones; eight thousand were murdered in two Hours, and they spared the Life but of one single Person.

When we see in History such bloody Contentions, for so long a time, occasioned by the Pope's Ambition, to wrest the Civil Authority of the Emperors out of their Hands, and seize on it for themselves; we have evident Proof of this righteous Judgment of God, that he gave them Blood to drink, as they had shed the Blood of his Saints.

We see their Ambition proved as bloody and destructive to themselves as to those whom they persecuted for their Faithfulness in the Cause of Truth and Righteousness. Here is a remarkable Concurrence of Persecution on the one hand, and of Punishment, by civil Contentions and Bloodshed on the other; which are the distinguishing Marks of this Vial or Cup, as the Time exactly answers to the Series and Order of the Prophecies.

TEXT.

P A R A P H R A S E.

8 *And the fourth Angel poured out his Vial upon the Sun, and Power was given unto him to scorch Men with Fire.*

9 *And Men were scorched with great Heat, and blasphemed the Name of God which had Power over these Plagues, and they repented not to give him Glory.*

I farther beheld in my Vision, the 8 fourth Angel obeyed the Voice of the Oracle; he poured out his Cup full of the Wrath of God upon the Sun, whereby the Heat of it was so violently increased, that, like a burning Season, it gave great Uneasiness and Pain to the Inhabitants of the Earth.

They were greatly afflicted, as in those violent Heats, which are used to burn up the Fruits of the Earth, to produce Scarcity and Famine, with an unhealthful Air, dangerous Distempers, great Faintness and Pains. Yet these Judgments of God one after another, made no Impression on their Hearts, they were still hardened in Wickedness; they even blasphemed the Name of God, who thus justly punished them, instead of repenting of those Sins which had deserved these Judgments, and so justly brought them upon them.

WE may still observe a near Resemblance between the Prophecies of the Vials and Trumpets; on sounding the fourth Trumpet, a third Part of the Sun was smitten; this fourth Angel pours out his Vial upon the Sun; there is however this Difference, that on sounding the fourth Trumpet the Sun was darkened, and the Day shone not, on pouring out the fourth Vial, the Heat of the Sun is so increased, as to become intolerable and painful.

The Sun, says an illustrious Interpreter, is put in sacred Prophecy, for the whole Species and Race of Kings, in the Kingdom or Kingdoms of the World politic, shining with regal Power and Glory. "Darkening, smiting, or setting of the Sun, is put for the ceasing of a Kingdom, or for the Defolation thereof, proportional to the Darknefs.—And the scorching Heat of the Sun, for vexatious Wars, Persecutions and Troubles, inflicted by the King." *Sir I. Newton on Dan. l. 2. p. 17. Id. p. 18.*

Great Troubles are often express'd in Scripture, by burning the Inhabitants of the Earth. *Therefore hath the Curse devoured the Earth, and they that dwell therein are desolate; therefore are the Inhabitants of the Earth burned, and few Men left, Isa. xxiv. 6.* The Elegance and Propriety of the Expression, to *scorch Men with the Heat of the Sun*, was well understood by the Inhabitants of the hot eastern Countries, who well knew what great Mischiefs hot and burning Seasons often occasioned. Our Saviour, when he had used the same Figure of a scorching Sun in the Parable of the Sower, *Mat. xiii. 6--21.* interprets it himself, of Tribulation and Persecution.

It think it is not material to enquire, what particular Effects of a scorching Sun are the precise Meaning of this Prophecy; whether, for instance, Famine, on burning up the Fruits of the Earth, or pestilential Distempers, the Effects of unwholesome Seasons; or, more generally, some great and painful Affliction, as the Prophet explains a like Expression, *In the City is left Desolation, and the Gate is smitten with Destruction, Isa. xxiv. 12.*

We may understand, *this scorching Men with Fire, so that they were scorched with great Heat*, as a Prediction, that the Judgments of God should reach his Enemies in every place; for the Host of Heaven, and Seasons of the Year should fight against them, and smite them with Destruction, so that they should find no room to escape.

Let us then see whether, in the times which fall in with this Vial, according to the Order of the Prophecies, we shall not meet with such historical Facts, as will fully verify this Prediction. *History of the fourth Vial.*

The Time answering to the foregoing Vial, brought us down to about the Year 1371, when the Factions were so well quieted in Italy, that the Popes returned to Rome, from their Banishment at Avignon in France. As, in the Stile of Prophecy, the Sun is put for the whole Species or Race of Kings, in the Kingdom or Kingdoms of the World politic, so the Popes, as Heads of this political State restored to the Seat of their Empire, will be most naturally meant by this figurative Representation of the Sun; so that the Power given to the Sun to scorch Men with Fire, will most probably

Sir I. Newton, p. 17.

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XVI.

bably mean, some great and grievous Evils brought upon the Inhabitants of the Earth, by their hot and burning Passions of Ambition, Envy, and Covetousness, the Causes of many mischievous Disorders.

Upon the Death of Pope Gregory XI. which happened soon after his Return to *Rome*, there followed a great Schism, which was the most memorable Event, and of greatest Consequence in the History of those Times.

Du Pin Hist. *L'Histoire du Schisme des Papes, est le plus considerable Evenement de ce Siecle*, V. 3. p. 401. says the learned Du Pin.

The Citizens of *Rome*, in order to fix the Residence of the Popes among themselves for the future, warmly press'd the Choice of a *Roman*, at least of an *Italian*; there were but four *Italian* Cardinals among the sixteen then at *Rome*, the other twelve were *Ultramontains*; so there was little Expectation of a Plurality of Votes in favour of an *Italian*. However, the Multitude continually cried out, they would have a *Roman* Pope, and threatened the *French* Cardinals to cut them in Pieces, if they did not chuse a *Roman*, at least an *Italian*. At length the People broke into the Conclave, and seized the Cardinals, continually demanding a *Roman* Pope. Some of the Cardinals Domestics having said to them, Have you not the Cardinal of St. *Peter*? Immediately, as if he had been duly elected, they clothed him in the Pontifical Robes, placed him on the Altar, and proceeded to Adoration, notwithstanding his own Declaration, that he was not Pope. Yet the next Day he caused himself to be proclaimed Pope, by the Name of *Urban* VI. The Cardinals then publicly owned him, yet privately writ to the King of *France*, and other Christian Princes, that it was a void and null Election, which they did not intend should be acknowledged.

Du Pin, ib.
403.

Urban, trusting likely to his Party at *Rome*, behaved with great Pride and Insolence, and very much disoblighd the Cardinals. They retired from *Rome* to *Fundi*, there they chose another Pope. The better to reconcile the Difference between the *French* and *Italians*, they chose a *German*, *Robert* Cardinal of *Geneva*, who took the Name of *Clement* VII.

Thus a Schism began, which continued many Years, and divided the several Kingdoms and States of *Europe*; some supporting the Cause of *Urban*, others the Interests of *Clement*, who left *Italy*, and placed his Residence at *Avignon*. *Urban* left his Seat vacant by Death, A. D. 1389. The *Italian* Cardinals proceeded to a new Election, and chose *Boniface* IX. a *Neapolitan*. In like manner, upon the Death of Pope *Clement*, A. D. 1394, at *Avignon*, the Cardinals of that Party proceeded to another Election, and chose *Peter Luna* of *Arragon*, who was named *Benedict*. Many Attempts were made to heal this Breach, but all to no Purpose; a Renunciation or Cession of both the Popes was proposed, but that suited the Ambition of neither.

Du Pin, ib.
406.

The *Romans*, after the Death of *Boniface* IX. chose *Innocent* VII. and after him *Gregory* XII. his Successors. The Mischiefs of these Contentions were at last thought to want the Remedy of a General Council. A General Council was held at *Pisa*, A. D. 1409. The Council deposed both

both Popes, *Gregory* and *Benedict*, and chose a new Pope, who took the Name of *Alexander V.* SECT. 15.

One would have thought, this Decision should have ended the Dispute ; here was the Determination of a General Council, in which there were 22 Cardinals, 12 Archbishops, 67 Bishops in Person, 85 Deputies, a great Number of Abbots, Proctors of Orders, and Chapters, with 67 Ambassadors of Kings or sovereign Princes. And yet both the Popes found Means to support themselves, and keep up a Party ; the one chiefly in *Italy*, the other principally in *Spain*. *Alexander V.* chose by the Council of *Pisa*, was received as Pope by the greater Part of the Nations. Upon his Death, *John XXIII.* was chose in his Place.

There were now three Successors to *St. Peter*, in three Lines of Succession, at the same time. *John XXIII.* appointed a General Council to be held at *Constance*, A. D. 1414. This Council pressed him to resign, and declared he ought to do so, as well as *Gregory* and *Benedict*. *John* did all he could to avoid this ungrateful Proposal, but finding he could not gain his Point in the Council, he retired from it. The Council notwithstanding continued, and cited *John* to appear. Upon his Refusal, they declared him suspended from all Government spiritual and temporal ; and, at last, by a decisive Sentence, deposed him. *Gregory* renounced the Papacy, and was confirm'd a Cardinal ; but *Benedict* continuing to oppose the Council, was declared contumacious, a Schismatic, and deposed. Du Pin, ib. 439.

The next Business was to chuse a Pope, to whom all would submit, now the former were deposed. The Council unanimously chose *Martin*, Anno 1417. This seemed to put an End to a long Schism, and to restore the Peace of the Church. But it soon appear'd, the Ambition of the Popes was restless, and a continual Source of Disorders, and mischievous Contentions.

Pope *Eugene IV.* who succeeded *Martin V.* was greatly displeased with the Council of *Basil*, for maintaining the Authority of Councils to reform the Church both in Head and Members. Therefore, A. D. 1432, he published an Order to dissolve it. The Council could not prevail upon the Pope to revoke the Decree, yet continued to sit notwithstanding. They cited the Pope to appear before them ; he was forced at last to revoke the Dissolution, to allow and approve the Continuation, with all that had been done by the Council in that Time ; and the Decree of the Council of *Constance* was renewed, for the Confirmation of the Authority of general Councils. Du Pin, ib. 443, 449.

Yet still new Differences arose ; the Pope translated the Council from *Basil* to *Ferrara*, and opened a Council there, January 10, 1438. Yet many Bishops continue still at *Basil*, and proceeded so far as to depose Pope *Eugene*, and chose another Pope, who was called *Felix V.*

Thus the Schism was renewed by two Popes, each at the Head of a Council. Pope *Eugene* presiding in the Council of *Florence*, to which Place he had translated the Council from *Ferrara* ; and Pope *Felix* presiding in the Council of *Basil* ; and at the same time *Germany* proposed to call a third General Council, to examine the Rights of the other two. Du Pin, ib. 452.

This

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454.

This Schism continued to the Death of *Eugene*, Anno 1447, *Felix* then resigning all his Pretensions to *Nicholas V.* his Successor.

From this time, (tho' the Schism was ended) the Popes were more taken up with the Wars of *Italy*, Enterprizes against the *Turks*, aggrandizing their temporal Power, and establishing their own Families, than in any Care of Religion; which proved the Occasion of great Disorders.

Mezeray.

Alexander VI. was one of the worst of Men; he dishonoured his Dignity, says *Du Pin*, by Ambition, Avarice, Cruelty, and Debauchery. According to *Mezeray*, he was one of the most impious and vicious of Men; and if there was any one who exceeded him in abominable Crimes, it was his own Bastard Son *Cæsar Borgia*.

The Disorders and Calamities occasioned by these Contentions, which the Ambition, Tyranny, and Cruelty of the Popes were the sole Cause of, appear every where in the History of these Times; Neighbour Princes and Nations were divided by their Quarrels, and they set the whole World about them in a Flame, by the Fire of their Contentions; all the principal Wars and Quarrels of this Age had their Rise from the ambitious Projects of the Popes.

Mezeray, ib.

This was the chief Spring of those long and bloody Wars about the Kingdoms of *Naples* and *Sicily*: Pope *Urban*, to revenge himself of *Jane* Queen of *Naples*, offered the Investiture of that Kingdom to *Charles* of *Durazzo*, and persuaded him to attempt to dethrone her, tho' he was greatly obliged to her, and even designed by her for her Successor. This ungrateful Attempt, at the Pope's Solicitation, made the Queen change her Mind, and adopt *Lewis* Duke of *Anjou* for her Heir. *Charles* of *Durazzo* was crowned in *Rome*, Anno 1380, took *Naples* without Resistance, and put Queen *Jane* to Death, together with her Husband *Otho* of *Brunswick*.

Upon this Success of *Charles*, the Duke of *Anjou* was somewhat in doubt, whether he should pursue his Claim; but Pope *Clement*, who had no other Way to depose *Urban*, used all Endeavours to press him to it, that it seem'd, says *Mezeray*, he valued not the Ruin of the Church both in Temporals and Spirituals, if he could but establish himself. *Qu'il sembloit qu'il ne lui importoit pas, de la ruine de l'Eglise, au temporel, & au spirituel, pourvu qu'il put procurer son établissement.*

As these Wars began, so they were kept alive by the Intrigues of the Popes, for above an hundred Years, in which *France*, *Spain*, and *Germany* had their Share, as well as *Italy*.

But these Evils, great as they were, were not the only Mischiefs the Ambition and Contentions of the Popes caused in these Times.

Heifs, V. 1.
375.

The Council of *Constance* prosecuted *John Hafs*, and *Jerome* of *Prague*, with great Severity, and a dishonourable Breach of Faith; they were both burned by Order of the Council, notwithstanding the Emperor's Safe-Conduct. Such an unjust and perfidious Declaration, *That Faith was not to be kept with Hereticks*, quite enraged the *Bobemians*. The Emperor *Sigismund*, who succeeded his Brother *Wenceslaus* in that Kingdom, was fain to use the Army he design'd against the *Turks*, to quiet the *Bobemians*.

The Pope sent a Legate to raise a Croisade against them. There were many lesser Skirmishes and Battles with the *Hussite* General *Zisca*. At length an Army of forty thousand Horse, and as many Foot, was sent against them, *An.* 1431, with the Pope's Legate, and many Princes of *Germany*, at the Head of it. This great Army was defeated by the *Bohemians*; and they were not at last subdued but with great Difficulty, and by Reason of Differences among themselves, which were raised and managed by the Pope's Agents, to weaken and destroy them.

Nor were these all the fatal Consequences of these ambitious Contentions of the Popes; they caused a Schism between the *Greek* and *Latin* Churches, and a War between the Christians of the Eastern and Western Empires, which greatly weaken'd the Christian Interest against their common Enemies, the *Mahometan Turks*. They kept up continual Quarrels among the Christian Princes, which the *Turks*, who were watching all Opportunities, knew how to improve. *Mahomet* made great Advances in *Europe*; and, A. D. 1453, put an End to the Eastern Empire, by taking the City of *Constantinople*, which has continued to be the Seat and Capital of the *Turkish* Empire ever since. He soon passed over into *Italy*, took *Otranto*, left a Garrison in it; and nothing seems to have saved *Italy* from the greatest Danger, but the Death of *Mahomet*, and a Dispute between his Sons about the Succession; for *Mahomet* was eagerly bent on taking old *Rome*, as he had already taken new *Rome*, or *Constantinople*. But the Providence of God cut off his Power, and put an End to all his Designs with his Life.

If now we consider the Events of Providence in this Period, not only in a few particular Instances, but in the general History, and State of the Christian World, in the mischievous Effects which the Ambition and Contentions of the Popes caused every where, do they not very fully and properly answer the Prophetic Description?

The many Evils caused by the hot and furious Zealots for the Pope's ambitious Views, were fitly represented by an hot and intemperate Season, whereby Men were scorched with great Heat.

Some Interpreters carry the Meaning of these Expressions yet farther, and conceive they are to be understood in a literal Sense also, for intemperately hot and burning Seasons, which should destroy the Fruits of the Earth, occasion Famine and pestilential Distempers; and it is certain, in the History of this Period, that the Prophecy is fully verified in this Meaning too. Not to enter into a particular Detail of the numerous Instances the History of this Period furnishes us with, there is one so remarkable above others, and which falls out at a time so proper to close this Period, that I think it deserves particular Notice.

A new kind of Disease invaded *Germany* this Year, A. D. 1529, says a very judicious Historian: "Men being taken with a pestilential Sweating, either died in twenty-four Hours; or if they sweated out the Poison, they recovered by Degrees their Health again: But before any Remedy could be found for it, many thousands perished. This Distemper, in a very short time, spread itself from the Ocean all over Ger-

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Sleidan,
Hist. Refor.
1.6. p. 121. “many; and, with incredible Celerity, like a *Fire*, raged far and near.
“It is commonly called, *The sweating Sickness of England*; for, in the
“first Year of the Reign of *Henry V I.* of *England*, which was in the
“Year of our Lord 1486, the same Plague infested that Country: And
“because there was no Remedy known for such a new Distemper, it
“swept away a vast Number of People. At this time also there was a
“great Scarcity of Corn and Wine; so that all the Judgments wherewith
“God, in his Anger, uses to punish an unthankful People, as the Sword,
“Pestilence, and Famine, fell upon *Germany* at one and the same
“time.”

Ld. Herbert,
Hist. Hen.
VIII. p. 69. It appears this was a *new Distemper*, and but lately known, yet it was
not the first time this Period or Age was punish'd with it: “There was a
“sweating Sickness about eleven Years before, (*An. 1517.*) being of that
“Malignity, that it killed in the space of three Hours; many Persons of
“Quality died of it: It was so mortal among the vulgar Sort, that
“in some Towns it took away half the People, in others the third
“Part.”

Ld. Bacon,
Hist. Hen.
VII. p. 9. About thirty Years before this, *viz.* the Beginning of the Reign of
Henry VII. “there reigned in the City, and other Parts of the Kingdom,
“a Disease, says the Lord *Bacon*, then *new*, which, of the Accidents
“and Manner thereof, they called *the sweating Sickness*; it was conceived
“to proceed from a Malignity in the Constitution of the Air, and infinite
“Persons died suddenly of it, before the Manner of the Cure and Atten-
“dance was known.”

Here we see a new pestilential Distemper returning three Times in the
space of about forty Years, and the last time not confined to a particular
Country, but spreading itself thro' most Parts of *Europe*.

I cannot leave this Part of History, without the Account a *French* Hi-
storian gives us of it in his own Country; as, I think, it greatly illustrates
the Propriety and Elegance of the Prophetic Description.

Mezeray,
Hist. F. 2.
T. 4. p. 570. “From the End of the Year 1528, to the Beginning of the Year
“1534, says the Historian, Heaven was so angry with *France*, that there
“was a continual Disorder of the Seasons, or rather *Summer alone* had
“taken all their Places; so that for five Years there was not two Days of
“Frost together. This intemperate Heat enervated Nature, if I may
“so express it, and made it impotent; it brought nothing to Maturity,
“the Trees blossomed immediately after the Fruit, Corn did not increase
“in the Ground for Want of Water; there was such a Quantity of Ver-
“min, as eat up the young Shoots; the Harvest did not produce sufficient
“for the next Year's Seed. This Scarcity caused an universal Famine;
“after which there appeared a Distemper called *Trouffegaland*, and then a
“furious Pestilence; by which three Plagues, above a Quarter Part of
“Mankind was carried away.”

Thus literally, as well as in a figurative Meaning, there was Power gi-
ven unto the Sun, to scorch Men in this Period.

What

What little Effect these Judgments of God had on the World for their Reformation, to abate their Enmity to the Truth, or Cruelty to the faithful Professors of it, we may learn from the infamous Conduct of the Council of *Constance*, which, in open Violation of the publick Faith, burn'd *John Hus*, and *Jerome of Prague*; and gave a public Sanction to that scandalous Doctrine, *That Faith is not to be kept with Heretics*: And we shall have yet farther Instances of it in the following Periods of Prophecy and History.

SECT. 15.

TEXT.

PARAPHRASE.

10 *And the fifth Angel poured out his Vial upon the Seat of the Beast; and his Kingdom was full of Darkness, and they gnawed their Tongues for Pain.*

I farther beheld in my Vision, that the fifth Angel poured out his Cup in his Order; in which Period the Wrath of God was more remarkably to affect the Seat, or Throne, and Kingdom of the Beast. The Extent, Authority, and Power of his Antichristian Empire were to be greatly obscured, and the Influence of his Government much diminished; so that they bit their Tongues for Vexation, as Persons full of Anguish and Rage.

11 *And blasphemed the God of Heaven, because of their Pains and their Sores, and repented not of their Deeds.*

Yet still these Judgments had no Effect to reform these Enemies to the Truth and Purity of the Christian Faith and Religion; they rather blasphemed the supreme Governour of the World, by accusing his Providence, on account of the Evils which came upon them, but had no Thoughts of Repentance for those evil Actions, the true Reason why they were punished.

THIS Vial or Cup is poured out on the Throne of the Beast, so the Word is in the Original. In the Scripture-Language, Throne, Kingdom, Government, Authority, Dominion, and Power, are of like Signification; to *translate the Kingdom from the House of Saul, and to set up the Throne of David over Israel*, is to take the Authority and Power of Government from the one, and give it to the other, 2 Sam. iii. 10. to *establish the Throne*, is to confirm the kingly Power and Authority, as God promised David, and *thine House and this Kingdom shall be established for ever before thee, thy Throne shall be established for ever*, 2 Sam. vii. 16. An Enlargement of the Throne, signifies an Increase of Dominion and Power, as when Solomon was set on the Throne of the Kingdom, the Court congratulated David, and wished Prosperity to the new King, in these Words: *God make the Name of Solomon better than thy Name, and make his Throne greater than thy Throne*, 1 Kings i. 47.

The Throne then of the Beast, which our Translation has render'd his Seat, seems plainly to mean his Authority and Power, rather than the City or Seat of his Residence. For the Prophetic Language puts a Throne to signify, not the Seat of a Kingdom, but its Power and Authority. And so this very Prophecy explains it; this Angel poured out his Vial on the *Seat of the Beast, and his Kingdom was full of Darknes*.

Darkness is an Emblem of Affliction; a Kingdom full of Darkness will then naturally signify a great Diminution of Power, and Decay of Authority: So that the distinguishing Punishment of the Beast in this Period, that his Kingdom shall be full of Darkness, will most properly mean some great and successful Opposition to the Papal Power and Authority, which shall much weaken and lessen it, and give such Uneasiness to the Supporters of it, as shall drive them into a Rage, and make them bite their own Tongues, as it were, for Anger and Vexation.

*History of the
fifth Vial.*

Let us see then, how this Prophetic Description is answered by the Events of Providence, in the Times which fall in with this Period of Prophecy.

The last Vial brought us somewhat beyond the Year 1500. We shall easily perceive the most memorable Events of History which next followed in Order of Time, were those which prepared the Way for the Protestant Reformation, and at last fixed and settled it in many considerable Kingdoms and States of Europe.

The Power and Authority of the Popes was attacked with Success; entire Nations were cut off from the Kingdom of the Beast. A very considerable Part of those who had been long subject to his Authority, renounced it, and have continued freed from it to this Day. Even the Nations which still profess Obedience to the Pope, have greatly abridged and restrained his Power. They have learn'd to oppose his extravagant Claims, and have rendered impracticable any ambitious Views of a supreme unlimited Authority in Temporals and Spirituals, which the Popes had often aimed at, and at some Conjunctions had a fair Prospect of establishing.

The

The Care of a wife and good Providence did not permit the Kingdom of the Beast to rise to such a Degree of Power, or even by the most cruel Exercise of the Power it had attained, to suppress altogether the Cause of Truth and Christian Liberty. The Blood of the Martyrs, instead of destroying their Cause, helped to promote it; many were justly displeased with so cruel Usage of good Men, pitied them for their Sufferings, and began to have more favourable Thoughts of their Opinions. The Corruptions of Popery grew daily more visible to the World; the scandalous Use Pope *Leo X.* made of Indulgences, to raise Money every where by them, provok'd *Martin Luther* to preach against them. This so nearly touch'd the Power and Interest of the Pope, that he resolv'd to put a stop to all such Disputes, so dangerous to his Authority. He solemnly condemns the Doctrine of *Luther*, and engages the Emperor *Charles V.* to see his Bull put in execution. *Luther*, under the Protection of the Elector of *Saxony*, not only continued to maintain his first Doctrines, but openly declared himself farther against other Corruptions of the *Roman Church*; in which he was followed by many Princes and Cities of the Empire. The Doctrines of the Reformation spread so fast, and were propagated in so many Places, that it was judged necessary to call a General Council, as the only effectual Means to put an end to those Differences. So a Council was appointed to meet at *Trent*, A. D. 1542, which, after many Suspensions and Intermissions, ended at last, A. D. 1563.

This Council was so artfully managed by the Popes, and ended so much to their advantage, so fully confirmed their Corruptions, and condemned all Doctrines tending to a Reformation, that it was unanimously rejected by all who maintained the Necessity of a Reformation. Instead of proving an effectual Remedy to restore Peace, it greatly exasperated Mens Tempers; for, by the Decrees passed in the Council of *Trent*, all Hopes of Reunion or Accommodation were entirely cut off. The Kingdoms of *England*, *Scotland*, and *Ireland*, the Northern Kingdoms of *Sweden* and *Denmark*, many States of the Empire, and Cantons of *Switzerland*, and great Numbers in *France*, *Hungary*, and *Bohemia*, firmly adhered to the Reformation, separated from the *Roman Communion*, and absolutely renounced the Papal Authority.

The Popes, who were accustomed to use other Arms besides spiritual, engaged the House of *Austria*, and several Princes, by all possible means, to suppress the *Northern Heresy*, as they stiled the Reformation; and left no Methods they could think of untried, by which they could hope to ruin it. So that Wars, Invasions, Assassinations, Massacres, are the principal Parts of the History of these Times, for above an hundred Years. We need but just mention the many bloody Wars in *Germany*, in which *Charles V.* was endeavouring to destroy the Liberties of the Empire, with the Protestant Reformation, the many Civil Wars in *France*, the long Wars between *Spain* and the *United Provinces*, the *Spanish Invasion* of our own Kingdom, the Massacre of *Paris*, the Powder-Plot in *England*, the many Attempts against the Life of Queen *Elizabeth*, the actual Assassinations of *Henry III.* and *Henry IV.* Kings of *France*, and of the Prince

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Prince of Orange, Founder of the Dutch Commonwealth ; all which are recited at large in every History, and recorded as the most memorable Events of those Times.

Yet the same Histories also shew us, that all these Attempts in aid of the Pope's Authority, fail'd of Success. Several Kingdoms maintain'd the Reformation against all Opposition, and by full Authority of the supreme Civil Powers, annulled and made void the usurped Authority of the Popes ; in many Countries where yet the Government continued in Obedience to the Pope, as supreme Head of the Church, the free Possession and Exercise of the Protestant Religion was tolerated and indulged.

Heils, V. 4.
146. Art. 5.
ib. p. 87.
A t. 33.

At length, after many and great Struggles, the chief Defenders of the Pope's Cause were brought to confirm and ratify the Peace and Liberty of the Protestant States. The Treaties of *Westphalia*, A. D. 1648, are well called the Basis of the Religious Liberty of the Empire. The Treaty of *Osnabruck*, between the Emperor and *Sweden*, Art. v. and the Treaty of *Munster*, between the Emperor and *France*, Art. xxxiii. confirmed the Protestant States in their Religion, and quieted them in their Possessions in the most solemn and authentic manner ; and what deserves Observation, notwithstanding the public and vigorous Protestations of the Pope to the contrary. Pope *Innocent X.* had vehemently opposed these Treaties in their Progress, and no sooner were they concluded and ratified, but he solemnly protested against them, as highly prejudicial to the Catholic Religion, and Holy See. He declared them null and void ; and freed all Persons from any Obligations to keep them, though they had sworn to the Observation of them. *Nous de notre propre Movement, & de notre certaine Science, & meure Deliberation, & de la Plenitude de la Puissance Ecclesiastique, disons & declarons par ces mesmes presentes, que les dits Articles ont ete de droit, sont, & seront perpetuellement, nuls, vains, invalides, iniques, injustes, condamnez, reprouvez, frivoles, sans Force & Effet, & que Personne n'est tenu de les observer, ou aucun d'eux, encore qu'ils soient fortifiez par un Serment.*

Protestation
du Pape, ib.
236.

The great Opposition made by the Pope to these Treaties, while they were negotiating, gave the contracting Powers reason to apprehend some such Protestation at the Conclusion of them. It was therefore inserted in the Treaty itself, that these Articles should be observed, any Declaration made or to be made to the contrary notwithstanding. *Sans s'arreter a la Contradiction, ou Protestation, fait par qui ce soit, ecclesiastique ou seculier, soit au dedans soit au dehors de l'Empire, en quelque Temps que ce puisse etre, toutes les quelles Oppositions sont declarées nulles, & de nul Effet, en Virtu des presentes.*

Traité d'Osnabruck, ib.
p. 147.

It is well known, these Treaties of *Munster* and *Osnabruck*, have continued an essential Part of the Constitution of the Empire ever since ; they are generally made the Basis of all subsequent Treaties, and have very frequently been confirmed by them.

Thus the Reformation proved a great Blow to the Authority of the Popes ; many Nations withdrew altogether from his Obedience, and such as remained to own him Head of the Church, yet evidently shewed much

less regard to his Authority than before ; and, on some greater Occasions, plainly appeared both to oppose it, and treat it with Contempt. As this is a very remarkable Event of Providence in itself, it every way answers the Prophetic Description of this Period, That the fifth Angel poured out his Vial upon the Seat or Throne of the Beast, and his Kingdom was full of Darkn^es.

SECT. 15.

TEXT.

PARAPHRASE.

12 *And the sixth Angel poured out his Vial upon the great River Euphrates, and the Water thereof was dried up, that the Way of the Kings of the East might be prepared.*

The sixth Angel poured out his Cup also in his Order, immediately after the foregoing. The Punishment figuratively represented by it, was drying up the River *Euphrates*, so famous as a Boundary against the Invasions of the Eastern Nations, that they might have an easy Passage to invade their Neighbours ; signifying, a Way should be prepared for the Enemies of this antichristian Kingdom, to break in upon it (e).

I

(e) The antichristian Kingdom of the Beast is described all along in Expressions taken from the antient Prophets. It has therefore in prophetic Stile, its Barrier called *Euphrates*, in allusion to that River so memorable in the History of the *Assyrian* and *Babylonian* Empires, and so often represented in Scripture, the Frontier and Boundary of the Holy Land ; great Rivers, such as was *Euphrates*, being usually both Boundaries and Barriers : so that to dry up a River, or the Waters of it, that the Kings on the other side may pass over it, is a very natural Figure to express the Invasion of one Kingdom by another, and that the usual Boundary or Barrier is not sufficient to prevent an Invasion, or to keep the Nations on each side within their own Bounds.

The Kings of the East, in the Language of Scripture, were such as reigned to the Eastward of *Judæa*, or on the East-side of the River *Euphrates*. These were in their Order, the *Assyrian*, *Babylonian*, and *Persian*, who all were to pass the River *Euphrates*, when they invaded *Judæa*. So that the Expression of drying up the Water of the River, that the Way of the Kings of the East might be prepared, will very properly signify such Kingdoms or Empires as shall border on the Kingdom of the Beast, especially to the East, or to the Eastward of the Boundaries, and Barrier of his Dominions.

Some Interpreters consider this Expression as a mere particular Allusion to the memorable taking of *Babylon* by *Cyrus* ; for *Cyrus* took the City by night, having first dried up the Stream of the River *Euphrates*, which ran thro' the City, by turning the Channel into a Lake, according to the Account given both by *Herodotus* and *Xenophon*, as well as by the Scriptures, as Dr. *Prideaux* observes.

Prideaux
Connect. p.
1. l. 2.
An. ant. Chr.
539.

The *Turks* are originally an Eastern People ; their Dominions are the Eastern Boundaries of the Pope's Territories, especially as *Naples* and *Sicily* are accounted Riefs of the *Roman See*. They may then be intended by the Kings of the East, and the River *Euphrates* may signify the *Adriatic Sea*, or Gulph of *Venice*, which is the Eastern.

13 And I saw three unclean Spirits, like Frogs, come out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the false Prophet.

I farther saw in my prophetic Vision, another figurative Representation, as if the Dragon, or Emblem of the Devil and the Beast, the Emblem of this antichristian Power, and the false Prophet, the Emblem of those, who, by false Doctrines, and all the Arts of Deceit, endeavoured to support and propa-

Eastern Boundary of the Pope's Dominions, even of the Exarchate of *Ravenna*, which is most properly the Patrimony of *St. Peter*, in the Style of the *Roman Court*. As this sixth Vial or Cup is to be answered by some historical Event, after the preceeding Weakening of the Papal Power by the Protestant Reformation, it seems probable this Prophecy is not yet accomplished, I shall not therefore attempt to apply any particular History to it, but shall leave a fuller Explication of it to future Times, and shall only make these general Remarks upon it.

First, that it seems to intend some farther Judgment on the Pope's Kingdom, and most likely by some Invasion of his Dominions, as it is pouring out a Vial or Cup full of the Wrath of God, it must, I think, be understood of some Punishment inflicted on the Beast's Kingdom, as all the former Vials were; and as it is preparing a Way for the Kings of the East, it most likely means some Punishment to be inflicted by an Invasion from some Empire or Kingdom on its Eastern Boundary.

Secondly, this Judgment most probably means some Descent of the *Turks*, who are now the Eastern Neighbours of *Italy*, and may some time or other have an Opportunity, as they always have an Inclination, to break in upon a Country that lies so near, and is so inviting; or if any other Nation should become the Eastern Neighbour of *Italy*, even the Empire itself might not spare the *Roman Territories*, the better to support its own Pretensions and Claims on the other Kingdoms and States of that fine Country. But this I propose only as a probable Conjecture.

Yet I may observe, that I apprehend the Order and Series of these Prophecies will not admit the Interpretation of some Authors, who understand it of the Conquest of the Eastern Empire, by the Taking of *Constantinople*. This would greatly confound the Periods, and throw the Prophecies out of all Order. This Period must, according to the Series of the Vials, fall in, I think, within some time between the Years 1700 and 1900.

Besides, the Conquest of the *Eastern Empire* will not, as I apprehend, answer a particular Judgment on the Papal Power and Kingdom, which seems to be the plain and direct Intention of the Prophecy itself; so that, without saying what in particular, we may probably conjecture, it will be some future Judgment on the Papal Power, by some future Invasion of the Pope's Dominions from the East. Tho' it is proper to acquaint the Reader farther, that some learned Men understand a figurative *Euphrates*, some Obstacles that stopped the Princes of *Europe* from attacking directly the Church-Empire, especially in its Ecclesiastical Capacities; that this *Euphrates* will be dried up, or these Obstacles removed, when the Terror formerly arising from the Bulls, Edicts, and Censures of *Rome*, shall be shaken off, and the neighbouring Princes and States shall attack the Popes themselves; if they shall either excite their Subjects to Rebellion, or disturb them in their Government: Or even, if they shall refuse what their powerful Neighbours require and demand of them, of which we have some eminent Instances in the chief *Roman Catholic Powers*, *Spain* and *Portugal* themselves not excepted.

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TEXT.

P A R A P H R A S E.

SECT. 15.

14 *For they are the Spirits of Devils working Miracles, which go forth to the Kings of the Earth, and of the whole World, to gather them to the Battle of that great Day of God Almighty.*

15 *Behold I come as a Thief: Blessed is he that watcheth, and keepeth his Garments, lest he walk naked, and they see his Shame.*

gate these antichristian Corruptions, sent forth unclean Spirits resembling Frogs ; each of them one (f).

These three unclean Spirits were a Representation of Persons who had the bad Qualities of Demons, or Devils, fully possessed with their bad Temper, and engaged to oppose the Truth and Power of Religion, by all the deceitful Arts of Error and false Reasoning, by imposing upon the Weak and Credulous, by Pretences to wondrous and miraculous Works. These were employed to use all their evil Arts and wicked Policy, to excite the Princes and great Men of the World, to unite more firmly against Truth and Righteousness, the Cause of God and Religion, and to make a new Effort to establish Error and Corruption.

When it was thus foretold, that these evil Agents would manage with great Art and Address, in support of their bad Cause, the Spirit of Wisdom added an useful Caution, that the faithful Servants of God should use great Care to preserve themselves from being deceived, they should remember the Warning of Christ their Lord, that his Coming would be with Surprise, as when Thieves come unexpectedly in the Night. Let all then

(f) This is the first time in which the false Prophet is mentioned. It is observable, he is always mentioned together with the Devil and Beast, as one of the three principal Enemies of pure Religion ; he is referred to, as if a known Character taken notice of before ; he is represented as one who wrought Miracles before the Beast, (c. xix. 20.) Now, in the Description of the Enemies of true Religion, (c. xiii.) we have express mention of three Chiefs ; the Devil, the first Beast, that rose out of the Earth ; the second Beast, that rose out of the Sea : This second Beast was to do great Wonders, to cause them that dwell on the Earth, to worship the first Beast. This agrees so exactly with the Character of the false Prophet here, that I think we may consider it as a different Title of the second Beast. For the Meaning of which, vide Notes on c. xiii. 12.

D d

who

A PARAPHRASE and NOTES on

TEXT.

PARAPHRASE.

who would faithfully persevere, watch over themselves, to maintain their Purity and Integrity, lest when Christ shall come, they be exposed to Shame and Disgrace, without any Covering for their Sin and Folly.

16 *And he gathered them together into a Place, called in the Hebrew Tongue, Armageddon.*

For Satan, by these evil seducing Spirits, shall gather many of all Ranks of Men, into a Place where they shall be destroyed, which may therefore, in the Stile of Prophecy, be called the Mountain of *Mageddo*, famous in the History of God's People, for several memorable Slaughters, and which became a proverbial Expression for a Place of Destruction and Mourning (g).

17 *And the seventh Angel poured out his Vial into the Air, and there came a great Voice out of the Temple of Heaven from the Throne, saying, It is done.*

Upon this great and last Effort of the 17 antichristian Powers, to support the Throne of the Beast, the seventh Angel, who had the last Cup full of the Wrath of God to pour out, poured it into the Air, the Seat of Satan's Empire, and his Residence. The Meaning of this Judgment was explained by the Oracle, for a Voice from the Throne of the

(g) *Mageddo*, or *Megiddo*, was a City belonging to *Manasseh*, out of which they could not drive the *Canaanites*, when the Kings of *Canaan* fought by the Waters of *Megiddo*, *Judges* v. 19. It was also famous for the Defeat of *Abaziah* and *Joram*, by *Jehu*, when both the Kings of *Judah* and *Israel* were slain, *2 Kings* ix. 27. It was afterwards memorable for the Death of King *Josiah*, slain by *Pharaoh Necho* King of *Egypt*, *2 Kings* xxiii. 29. So that the Mourning in the Valley of *Megiddo* is used as a Proverbial Expression by the Prophet *Zechariah*, for a great Mourning, *Zech.* xii. 11, 12.

Whoever the three unclean Spirits are, whether, as Mr. *Danbuz* has hinted, the Monks, the Religious Knights, and the Secular Clergy, of the *Roman Church*, or more at large, all who warmly engage in support of this antichristian Throne and Kingdom; they yet seem plainly to intimate some powerful League or Confederacy, by which the principal Popish Powers shall be engaged with all their Forces in some War, in which they shall be totally overthrown, and which shall end in their final Destruction, as seems to be more fully expressed in the Description of the seventh Vial, or last Cup. So that we may conjecture, the fulfilling of this Part of the Prophecy is reserved for the Times near the End of this Period; the more full Explication of which ought, as I apprehend, to be referred to those Times themselves.

Temple

the REVELATION of St. JOHN.

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TEXT.

PARAPHRASE.

SECT. 15.

18 *And there were Voices, and Thunders, and Lightnings, and there was a great Earthquake, such as was not since Men were upon Earth, so mighty an Earthquake, and so great.*

19 *And the great City was divided into three Parts, and the Cities of the Nations fell, and great Babylon came in remembrance before God, to give unto her the Cup of the Wine of the Fierceness of his Wrath.*

Temple in Heaven, declared, It is done, the Mystery of God is finished ; and this last Cup of God's Wrath has fully finished God's Judgments on the Persecutors of his Church, in their final Destruction (*h*).

When the Voice of the Oracle had 18 pronounced, It was finish'd : The Air on which the Vial was poured, appeared in violent Commotions ; there followed Thunders and Lightnings, as if Nature was in Convulsions ; there was such an Earthquake as had never been before, since God had placed Man on the Earth to inhabit it ; to represent the very great and terrible Commotions of the World, when God should appear in so remarkable a manner, to destroy the Powers of the Prince of the Air, with his associated antichristian Powers of the Earth.

The Effects of this Tempest and 19 Earthquake, reached the several Cities of the antichristian Nations, and the great Imperial City itself. It quite threw down several Cities to the Ground, and split the City of Rome in several Parts ; to represent, that this Judgment should punish mystical Babylon with very great and exemplary Severity.

(*h*) Satan is represented in Scripture, the God of this World, the chief Director and Agent of all the Corruption in it, and is called the Prince of the Power of the Air, Eph. ii. 2. So that pouring the Vial into the Air, is a proper Expression to point out the very Seat and Foundation of Satan's Power and Authority, as God of this World, whereby he worketh in the Children of Disobedience. Satan is perhaps called the Prince of the Power of the Air, to signify that his Power is only in this lower World, or in the Language of Scripture, over Things done under the Sun, where there are so many Children of Disobedience, whom he may work up to serve his evil Purposes. And this Representation seems to intend, that when this last Vial shall be poured out, Satan shall be bound up ; his Power shall be so restrained, that he shall no longer be able to prevail, either to corrupt the Truth of the Christian Religion, or persecute the faithful Professors of it.

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TEXT.

PARAPHRASE.

20 *And every Island fled away, and the Mountains were not found.*

21 *And there fell upon Men a great Hail out of Heaven, every Stone about the Weight of a Talent, and Men blasphemed God because of the Plague of the Hail: for the Plague thereof was exceeding great.*

This Punishment was so general on all the antichristian Powers, that it reached every Place, nor could Men find Protection against it any where; it was like an Hurricane that reached Islands and Mountains, and utterly destroyed them, as well as it threw down Cities and Towns in Valleys, and on the Land.

Yet farther, to shew how terrible this Judgment should be, besides the Representation of Thunder, Lightning, and an Earthquake, by which Cities and Towns were thrown down and destroyed, there fell a great Hail, with Stones of so extraordinary Weight, as were sufficient to kill all who fled into the open Fields for Safety; to represent, this severe and heavy Judgment was general every where; that none were able in any Place to escape their Share in the Punishment. Yet even these Judgments could not overcome the Obstinacy of the Enemies of Truth and Righteousness. The Anguish of their Minds on account of these Plagues, made them more uneasy and discontented; they blasphemously censured God's Government of the World, which at once served to aggravate their Guilt, and illustrate the Justice of God, in the Severity of his righteous Judgments upon them (i).

C H A P.

(i) The fulfilling of this Part of the Prophecy is, according to the Order and Series, at so great distance, that we can only guess at the historical Events which are to answer them, and even such Conjectures will likely be very uncertain too; yet as these Prophecies are design'd for the Benefit of the Church in every Age, to encourage Patience and Faithfulness, from Hope in God's Promises of Protection and Deliverance, we learn in general this useful and certain Truth, that the remaining Efforts of the antichristian Powers, against the Truth and Purity of the Christian Faith and Religion, whatever they may be, shall as surely be punished in the Times yet to come, as we have seen they were punished in the Times already past. And farther, we may well be satisfied, that this Plague which will fall in with the Times of the last Period, at the End of it, suppose, from about the Year 1900, to about the Year 2016, shall quite destroy the tyrannical and persecuting Power of the antichristian

C H A P. XVII.

S E C T. 16.

C O N T E N T S.

THE former Vision represented a very afflicted State of the Church; the true Worshipers of God, few in Number, driven out from Society, flying into a Wilderness and desert Places for Safety from Persecution, prophesying in Sackcloth, in a State of Oppression and Mourning, often put to death for their Testimony to the Truth: Yet the Time of this afflicted State is limited to 1260 Years, or prophetic Days; at the End of which Period, this oppressive persecuting Power shall be destroyed, Purity, Truth, and Righteousness, which were oppressed and persecuted, shall flourish in a State of great Safety, Peace, and Happiness.

This is a much longer Period of Prophecy than either of the two foregoing. To make the true Intention and Meaning of it more clear and evident, one of the Angels who poured out the Cups of God's Wrath, is sent to St. *John* as a Nuntius, more fully to explain it.

A Nuntius, Angel, or Interpreter, was a known Part in the antient Drama. Here an Angel is sent to interpret this Part of the Prophecy to us; and we may justly look upon the Angel's Interpretation as a sure Key, which will warrant an Application of the several Representations; and so far as an Angel from Heaven explains it, we may be satisfied we have the true Meaning of it: So that by the Help of this Explication in the Pro-

phetic christian Kingdom, and make way for the next Period, the pure and happy State of the Christian Church, which, in the Order of these Prophecies, is to follow upon the Downfall of mystical *Babylon*, when the Dragon, which is the Devil and Satan, shall be bound and shut up in the bottomless Pit, *Rev. xx. 2, 3.* This may then be looked upon as a sure Word of Prophecy, that this antichristian Power must, and shall certainly fall in God's appointed Time, though all the Powers of Wickedness unite all their Strength, and collect all their Force together to defend it; the last Vial shall have as sure an Effect, as all the former Vials have already had. This should encourage the Faith and Patience of all Saints, exhort them to be *steadfast and unmoveable, always to abound in the Work of the Lord; for his Council shall stand for ever, and the Thoughts of his Heart unto all Generations.*

CHAP. phecy itself, we have a sure Interpretation of some of the more
XVII. important Parts of the Vision, and of such as will make the In-
terpretation of the rest very likely and probable.

TEXT.

1 **A**ND there came one of the seven Angels which had the seven Vials, and talked with me, saying unto me, Come hither, I will shew thee the Judgment of the great Whore that sitteth upon many Waters.

2 With whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication.

PARAPHRASE.

AFTER I had seen in Vision, the¹ afflicted State of the Church in this last Period, and the Punishment of its antichristian Enemies, by many Strokes of divine Vengeance, one of the Angels appointed to pour out the Cups of God's Wrath, called me to him, to explain yet more particularly to me some things concerning these Judgments, and the Characters of the Persons on whom they were to be inflicted, which should sufficiently mark them out to a careful Observer, as an idolatrous Power, ruling over many Nations and People.

With whose idolatrous Doctrines and² Practices, the Princes and Rulers of the World, together with all sorts of People of every Rank, had been greatly corrupted; so that they had been prevailed upon by this Prostitute, to join in polluting the Worship of the Christian Church, by abominable Superstition and idolatrous Practices (a).

(a) Idolatry, in the antient Prophecies, is frequently called Whoredom and Fornication, the Prophet Ezekiel interprets, being polluted after the manner of their Fathers, and committing Whoredom after their Abominations, by making their Sons to pass through the Fire, and polluting themselves with their Idols, Ezek. xx. 30, 31. The Prophet Isaiah, in like manner, describes the Propagation of Idolatry by Tyre, which was spread every where with their great Trade and Commerce, by these remarkable Words, She shall commit Fornication with all the Kingdoms of the World, upon the Face of the Earth, Isaiah xxiii. 17. As it is agreeable to the Prophetic Stile, to represent Cities in the Figure of Women, so it is to represent idolatrous and superstitious Cities, by Prostitutes and Harlots; Seeing thou doest all these Things, the Work of an imperious whorish Woman, says the Prophet Ezekiel to Jerusalem, Ezek. xvi. 30. A fit Expression to shew the Evil of Idolatry and Superstition, and how hateful in the Sight of God. This was one distinguishing Character of this antichristian Power, which ruled over and corrupted so many Nations and People.

When

TEXT.

P A R A P H R A S E.

SECT. 16.

3 *So he carried me away in the Spirit, into the Wilderness, and I saw a Woman sit upon a Scarlet-coloured Beast, full of Names of Blasphemy, having seven Heads, and ten Horns.*

When the Angel had thus informed me of the Design of his Message, the Scene of the Prophetic Vision was changed to a Wilderness, a Place of Retirement and Secrecy; there I saw a new Vision, a Woman appeared riding on a Beast, adorned with Scarlet Furniture; its Form like that I saw rising out of the Sea, having seven Heads and ten Horns, with many blasphemous Inscriptions or Titles, to shew that this idolatrous persecuting Power was the same antichristian *Roman* Government, meant by the Beast that I saw in a former Vision rise out of the Sea (b).

4 *And the Woman was arrayed in Purple and Scarlet-colour, and decked with Gold and precious Stones, and Pearls, having a golden Cup in her Hand, full of Abominations, and Filthiness of her Fornication.*

This lewd Prostitute, who sat on the Beast, was herself clothed in the Imperial Habit, wearing Purple and Scarlet-Robes; she was also very richly adorned with Gold and Jewels, to shew her high Quality, and great Riches; she had also a golden Cup in her Hand, wherewith she intoxicated Persons, and enticed them to join with her in her Superstitions and Idolatry (c).

This

(b) We have already seen, in the Notes on *Chap. xiii. 1.* that the monstrous wild Creature there described, having seven Heads and ten Horns, with Titles of Blasphemy, and in which the Forms of a Leopard, a Bear, and a Lion, were mixed together, signified the last Form of *Roman* Government, contemporary with the several new Kingdoms erected on the Fall of the *Roman* Empire, after the Form of Government at the Time of the Vision, which was the Imperial, should be passed away. The present Representation of the great Whore or Prostitute, sitting upon this Beast, signifies, that the same State of *Roman* Government is intended, which can be no other than the idolatrous persecuting Power, supported by the Papal Authority. This the Angel-Interpreter will shew, I think, with full Evidence, in explaining the principal Parts of this figurative Representation.

The Beast seems to be called Scarlet-coloured, because a Scarlet-Covering, or rich Cloth, was thrown over it. Might not that rich Horse-cloth be embroidered with Gold, and have Heads and Horns worked upon it, as Emblems of Power and Authority, with proud Mottoes, or Titles, amounting to Blasphemy?

(c) Purple and Scarlet were the Colours of the Imperial Habit; the Purple, in Times of Peace; and the Scarlet, in Times of War. It is well known, these are the Colours used by the Pope and Cardinals; so that to be raised to the Purple, or to the Scarlet Hat, is used to express being made a Cardinal. The Use of Jewels for

A PARAPHRASE and NOTES on

TEXT.

PARAPHRASE.

And upon her Forehead
was a Name written, MY-
STERY, BABYLON THE
GREAT, THE MOTHER
OF HARLOTS, AND A-
BOMINATIONS OF THE
EARTH.

This Character of an idolatrous perse-
cuting Government represented by this
Woman sitting upon a Scarlet-coloured
Beast, appeared manifest by an Inscrip-
tion on her Forehead, to this purpose:
This is a mystical or figurative Personage,
meaning, under the Name and Character
of *Babylon*, a Power like that of antient
Babylon, a chief Promoter of Idolatry, by
whose Authority it was propagated among
many Nations (d).

State and Magnificence, is too well known to be insisted on. The Golden Cup in her Hand, full of Abomination and Filthiness of her Fornication may be an Allusion to those Philters, or Love-Potions, which Prostitutes and lewd Women were used to prepare, to inflame the Love of their Gallants, but by which they often disturbed their Senses, and made them run mad; or, it may refer more simply to the common Effects of Drunkenness and Debauchery. *Babylon* is represented as a golden Cup, that made all the Earth drunken; the Nations have drunken of her Wine, therefore the Nations are mad, Jer. li. 7. The disordered Senses and Understanding of a drunken Man, the natural Effects of a Debauch, are a proper figurative Representation of a disordered Understanding and Judgment of Men, misled by any Methods of insatiating Deceit, into Idolatry and gross Superstition.

(d) It has been observed by Interpreters, that lewd Women were used to have their Names written over their Doors, and sometimes on their Foreheads; and that Criminals among the Romans had an Inscription of their Crimes carried before them. In the first Sense, as Mr. *Daubuz* observes, "This Inscription will denote a publick Profession of what is signified by it, or a publick Patronage of idolatrous Doctrines and Worship." In the second Sense, it will denote the Crimes for which she is condemned, and was punished by the foregoing Plagues. Mr. *Waple* thinks, "This Inscription is rather an Allusion to the known Inscription on the Forehead of the High Priest, Holiness to the Lord; whereby is intimated, that this idolatrous persecuting Government was an antichristian Church, of a Temper and Spirit quite contrary to the true Worship of the One true God.

The Paraphrase of the Bishop of *Meaux* on these Words, deserves Observation. "*Babylon* is meant by the Name of the Whore, and *Rome* by *Babylon*. This is the most natural Sense. . . . We see then why St. *John* represents *Rome* in the Name of *Babylon*, as she had all the Characters of *Babylon*, an Empire full of Idols and Divinations, and a Persecutor of the Saints, as she was." *Sous le Nom de la Prostituée c'est Babylone, & sous le Nom de Babylon c'est Rome, c'est le Sens le plus naturel. . . . on voit donc pourquoy Saint Jean represente Rome sous le Nom de Babylone dont elle avoit tous les caracteres, dominante comme elle, comme elle pleine d'Idoles, & de divinations, & persecutrice des Saints, qu'elle tenoit Captifs.*

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TEXT.

6 And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus : and when I saw her, I wondered with great Admiration.

7 And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the Mystery of the Woman, and of the Beast which carrieth her, which hath the seven Heads, and ten Horns.

8 The Beast that thou sawest, was, and is not, and shall ascend out of the bottomless Pit, and go into Perdition, and they that dwell on the Earth shall wonder, whose Names are not written in the Book of Life, from the Foundation of the World, when they behold the Beast that was, and is not, and yet is.

P A R A P H R A S E.

SECT. 16.

When I perceived how cruel and outrageous this Government was represented, so as to persecute the most faithful Christians to death, and shed their Blood, as if drunk and mad with Rage, it struck me with great Wonder and Astonishment, that a Power, professedly Christian, should be so intoxicated with Pride and Cruelty (e).

Then the Angel-Interpreter, who was 7 sent to explain this Vision to me, more distinctly inform'd me, that when I should more fully understand what this persecuting Power was, how it came by its Authority, how it abused it, how severely it should be punish'd for it in the End, my Wonder would be much lessen'd ; I will therefore, says he, give you a more distinct Account of the original Wickedness and Punishment of this mystical Babylon.

Know then, and understand, this per- 8secuting Power will be a revived Authority in the same City of Rome, which was once before destroyed by the righteous Judgment of God, for persecuting the Truth ; another persecuting Power shall arise after it, which by means of false Doctrines, and those hellish Principles by which Satan corrupts the World, and maintains a Power over wicked Men, shall greatly prevail ; a corrupt Part of the Church, who by their antichristian Temper and Actions, shew they are not

(e) It has been observ'd, I think justly, that the Persecution of Christians, at the time of the Vision, was not likely to have occasioned such Astonishment in the Apostle ; but he might well greatly wonder, that Rome Christian, once so famous for Purity of Faith, and patient Suffering for the Profession of Truth, should become another Babylon for Idolatry and Persecution. From hence, Protestant Interpreters may with Reason infer, that this Vision does not represent the Persecution of Rome Heathen, but of Rome Antichristian.



A PARAPHRASE and NOTES on TEXT.

PARAPHRASE.

true Christians, shall be surprized and pleased with it, and the greater Part shall rejoice in the Revival of a Power, to promote their Corruptions, and to persecute all who have Conscience and Integrity not to comply with them (f).

9 And here is the Mind which has Wisdom, the seven Heads are seven Mountains on which the Woman sitteth.

Let them who have a mind to understand this Prophecy, particularly attend to this Key of explaining it, and it will give them a good Degree of Knowledge in the Meaning of it; let them lay it down for a Maxim, that this persecuting Power is the City of Rome, so well known by its Situation on seven Hills (g).

(f) This Description of the Beast, that it was, and is not, and yet is, means in a plain and easy Sense, that this Persecuting Power once was, then ceased to be, but afterwards recovered itself again. Mr. Mede, following good Authority, reads *was* *was*, and renders it the Beast that was, and is not, and yet is to come, which at length shall ascend out of the bottomless Pit. The bottomless Pit, Gulph, or Abyss, is mentioned as the Prison of Satan, and his evil Angels; opening the bottomless Pit, signifies a Permission of those Powers of Darkneſs, to deceive and corrupt the Minds of evil-dispos'd and wicked Men, with false Doctrines and Principles of Persecution, through their Luſts of Ambition and Covetouſneſs. *Vid.* Chap. ix. 1.

The Expreſſion, *whose Names were not written in the Book of Life*, is intended to shew, that this revival of a persecuting Power, should be greatly owing to some Members of the Church itself, but such who had lost the Spirit and Temper of true Christianity, who were led by Ambition and worldly Interests, and were ready to fall in with any thing that seem'd best to fall in with their Inclinations and Views. The Book of Life is an Allusion to the Registers in which the Names of Persons were enrolled to remain upon record, as Members of a Corporation, or Freemen of a City; to be register'd in the Book of Life, is to be registered as true Christians, who have a Right to the Promise of eternal Life. *Vid.* Chap. iii. 5.

Now this Description most exactly agrees with the temporal Power of the Papacy, which arose by the means of false Doctrine, Persecution, and Assistance of a corrupt Part of the Church itself. Thus Rome, after it had lost all Authority, ceased to be a Seat of Empire, was itself a small Dutchy, subject to the Exarchate of Ravenna for many Years; yet it revived again, recovered great Power and Authority, and has long continued the Seat of the most extraordinary Government the World ever saw.

(g) This Interpretation of the Angel leaves no Room to doubt, but that the persecuting Power here prophesied of, was to be some Empire of which the City of Rome was to be the Capital or Seat. Rome was as well known by its Situation on seven Hills or Montes, as by the Name of Rome itself; *Urbs septicolliis*, was never mistaken for any other City, Roman Authors have so fully determined the Sense of it:

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TEXT.

10 *And they are seven Kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space.*

11 *And the Beast that was, and is not, even he is of the seven, and goeth into Perdition.*

PARAPHRASE.

SECT. 16.

But, said the Angel, observe farther, that seven Kings are also signified, to express more distinctly under what State or Form of Government this persecuting Power should arise in *Rome*. Observe then, that out of seven Forms of Government, five are already passed; the present that now is, at the Vision, is the sixth; after this there shall be another, which is not yet come, and when it comes, is to continue but for a short time. All these are to be passed in their Succession, before that Form of *Roman* Government shall arise, which is meant by the Beast in this Prophecy.

For the Form of Government here prophesied of, may on some accounts be reckoned as an eighth; tho' yet, for other Reasons, it may be accounted as a seventh, and shall in its due time be as surely destroyed, as the several Forms of Government in Succession before it were (*b*).

More

(*b*) This Part of the Angel's Interpretation deserves particular Attention. It has appear'd difficult to most Interpreters; so that there is great Difference between them as to the precise Meaning of the several Expressions.

The whole Scheme and Order of these Prophecies will by no means admit, that the seven Kings should mean seven Emperors, in immediate Succession to each other; for then the Text would make the then reigning Emperor the sixth, his immediate Successor must be the seventh, the whole twelve hundred and sixty Years of this Period, with all the time of the two foregoing Periods, would be comprized in the single Reign of one Man, and the whole Prophecy would reach no farther than a very few Years after the Vision.

It is to be observ'd, that in the Stile of Prophecy Kings mean Kingdoms, or States of Government. *Daniel* interprets the Beasts in his Prophecy to mean Kings, that is Kingdoms, Empires, and distinct Governments. *These great Beasts which are four, are four Kings which shall arise out of the Earth*, Dan. vii. 17. One of these Kings the Prophet explains by a Kingdom and distinct Government, *The fourth Beast shall be the fourth Kingdom upon Earth, which shall be diverse from all Kingdoms*, ver. 23. The Prophecy before us points out the same Interpretation, *The ten Kings who have received no Kingdom as yet*, Rev. xvii. 12. seem plainly to mean, not so many particular Persons, who reigned in Succession one after another, in the same Kingdom or Empire, but so many Kingdoms, or distinct States of Government, contemporary with each other, and all of them contemporary with the Empire of the Beast.



¹² And the ten Horns which thou sawest, are ten Kings, which have received no Kingdom as yet, but receive Power as Kings one Hour with the Beast.

More distinctly to shew you the Time ¹² of the Beast in this Prophecy, observe the ten Horns, as designed to signify several distinct Kingdoms and Governments, none of which are yet in being, at this time of the Vision, but which are to arise on or about the same time with this last Form of *Roman* Government; therefore you are to consider the Time of this persecuting Power, contemporary with ten other Kingdoms, or Governments, to be formed hereafter, in

The Angel-Interpreter only observes concerning the first five, that they were fallen or passed away at the time of the Vision, and as Mr. *Waple* justly observes, without any distinct Account of them, their Time, Names, Difference, or the Order of their Succession among themselves; for which he gives this good Reason, because they were of no farther Use to this Prophecy, than to shew that the one Head then in being was the sixth of the seven, after five already past. We have no need then to enquire with great Exactness, what these five Forms of Government were; we may content ourselves with a short Account of a very eminent *Roman* Historian, very near the time of this Vision. “*Rome*, he says, was first govern’d by Kings, then by Consuls, by Dictators, by Decemvirs, by military Tribunes with con-

Tacitus, *Annal*, l. i. c. 1.

“sular Authority.” The *Triumvirates* were States of Confusion, rather than Forms of Government, and *Augustus* settled the Imperial Government, which was the sixth, the Form of Government at the time of the Vision, and which long continued under his Successors, to the Time of the Destruction of the *Roman* Empire by the Northern Invasions.

There appears no Reason why the Imperial Government under Christian Emperors, should, or even can, be called a new Form of *Roman* Government. For all the Powers of Government were the very same under Heathen and Christian Emperors. I cannot therefore apprehend, that *Constantine*, and his Successors, when the Empire became Christian, can be meant by the seventh King, or the Kingdom which was not yet come. It seems to me, that the Angel-Interpreter intimates plainly enough, that the seventh Form of Government was not to begin till the Imperial Power of *Rome* should be destroyed, in whose-soever Hands it should be. After the Imperial Power was destroyed, *Rome* was long subject to the Kingdom of the *Goths* in *Italy*. It was recovered out of their Hands, and continued for some time, during the Exarchate of *Ravenna*, under the Eastern Empire, govern’d by a Lieutenant, and a Duke subject to the Exarch, as we have observ’d more largely before on *Chap. xiii*.

This State of *Rome*, and its Government, answers well to the Description of the Beast, that was, and is not; and shews how this last Government of the Beast may, on some accounts, be called the *seventh*, and for other Reasons, the *eighth* Head of Government, as the Exarchate of *Ravenna* was in some Sense, a new Form of Government, and yet hardly so distinct and proper a Form of Government, as to be reckoned for a different Head.

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SECT. 16.

the Dominions of the Roman Empire (i).

When

(i) What we translate one Hour, *Μίαν ὥραν*, ought to have been translated the same Hour or Point of Time, as several learned Interpreters have justly observed. We have the same Expression in the next Verse, *Μίαν ἡμέραν*, which we have rendered one Mind, meaning plainly the same Mind. The Beast then, and the ten Kings or Kingdoms, are to be contemporary Powers, or to reign at the same time.

Horns are an usual Symbol of Strength, as the Strength of some of the fiercest Beasts lies in their Horns. This Symbol of Strength and Power has been antiently used in the Prophets, to signify the Power of Empire and Government. Thus the Prophet *Jeremiah* concerning *Moab*, *The Horn of Moab is cut off, and his Arm is broken, saith the Lord*, Jer. xlviii. 25. The Prophet *Zechariah* saw the Kingdoms that oppress'd *Judah*, under the Representation of Horns. *Then I lift up mine Eyes and saw, and beheld four Horns, and I said unto the Angel that talked with me, What be these? And he answered me, These are the Horns which have scattered Judah, Israel, and Jerusalem*, Zech. i. 18, 19. In the Prophecy of *Daniel*, Horns are most expressly design'd to signify the Empires of *Media*, *Persia*, and *Greece*; *The Ram which thou sawest having two Horns, are the Kingdoms of Media and Persia, and the rough Goat is the King of Greece, and the great Horn that is between his Eyes, is the first King, the Founder of that Empire*, Dan. viii. 20, 21.

There were ten Horns in the Representation, to denote ten distinct Kingdoms, which should arise in several Parts of the Roman Empire, which the northern Nations should canton out among themselves, and erect into new and distinct Kingdoms.

I have before observ'd, that *Ten* in Prophetic Language does not always mean a precise Number, but is used as a certain Number for an uncertain, to express in general several or many; ten times is the same as many times, ten Women the same as many Women, ten Men mean several Men, ten Sons several Sons, as we have observ'd in the Annotations on *Rev.* ii. 10.

So that there seems to be no Necessity of finding a precise Number of ten different Kingdoms, or just so many different Governments, neither more nor less, erected on the Ruins of the Roman Empire, in fact, in those times of Disorder and Confusion. They were shifting and variable; but that several new Kingdoms were erected, when the northern Nations divided the Empire among themselves, is well known in History, and evident in the several distinct Governments of *Europe* at this day.

Several Interpreters have reckoned up the Number of *Ten* precisely with the Time when, and the Place where they were erected, from whom every one who pleases may satisfy their farther Curiosity. It may be sufficient here to mention the Account given of them by the illustrious *Sir Isaac Newton*.

1. Kingdom of the *Vandals* and *Allans* in *Spain* and *Africa*.
2. The Kingdom of the *Suevians* in *Spain*.
3. The Kingdom of the *Visigoths*.
4. The Kingdom of the *Allans* in *Gallia*.
5. The Kingdom of the *Burgundians*.
6. The Kingdom of the *Franks*.
7. The Kingdom of *Britain*.
8. The Kingdom of the *Hunns*.
9. The Kingdom of the *Lombards*.
10. The Kingdom of *Ravenna*.

Sir Is. Newton, ou Dan. xlviii.

Whether

¹³ *These have one Mind,
and shall give their Power
and Strength to the Beast.*

When these Kingdoms shall be erected, ¹³ as all had the same Intention of cantoning out some Part of the *Roman Empire*, a Settlement for themselves, so they shall all join their Authority and Power, (however they may be divided in their respective Interests and Ambition) to support this antichristian Persecution of the faithful Servants of Christ.

¹⁴ *They shall make War
with the Lamb, and the
Lamb shall overcome them,
for he is Lord of Lords,
and King of Kings, and
they that are with him,
are called and chosen, and
faithful.*

They shall themselves join in this War ¹⁴ with Christ and his Church, in persecuting all who should adhere to the Purity of the Christian Faith and Worship; but tho' the Faithful shall suffer much from them, they have this Consolation in the same Prophecy, that Christ, the King of Saints shall, in due time, overcome these powerful Conquerors of the *Roman Empire*; for God has constituted him Lord of Lords, and King of Kings; and God will assuredly defend and protect those whom he has chosen, and called to the Privileges of his Church, and who are faithful to the Cause of God and Religion, against the Opposition of the World, how powerful soever it may be.

Whether we reckon after this manner with our illustrious Author, or in a somewhat different manner with others, yet, in general, this Division of the *Roman Empire* into several distinct Kingdoms, was a memorable Event of Providence, and distinguishing Mark of this Period of Prophecy: So that we may observe with the Bishop of *Meaux*, here, without the Necessity of being more particular, is a Character very remarkable, that so many distinct Kingdoms should be raised out of one and the same Empire, in *Spain, Gaul, Great Britain, Italy, Pannonia*, and elsewhere. This is a Character sufficient to distinguish this Period, especially if we join to it the other Parts of the Description.

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TEXT.

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SECT. 16.

15 *And he saith unto me, The Waters which thou sawest, where the Whore sitteth, are People, and Multitudes, and Nations, and Tongues.*

The Angel-Interpreter farther informed me, that I was to understand by that Part of the Vision in which I saw the Whore sitting on many Waters, the great Extent of that persecuting Power, over many Nations and People, being supported by the united Force of the several Nations that had settled themselves in the Roman Empire (k).

16 *And the ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her Flesh, and burn her with Fire.*

Yet, for the Comfort of the Faithful, it is revealed, that these very Nations who will thus support the Idolatry and Persecution of the Beast for a time, shall at length grow sensible of her extravagant Claims and grievous Oppressions, shall be highly displeased with them, and resent them; they shall not only withdraw their Protection from her, but shall use their Power against her; shall strip her of her Ornaments and Riches, expose her to Shame, and bring her to Destruction by Fire and Sword, and all the Calamities of War (l).

For

(k) This Observation of the extensive Authority or Jurisdiction of the Beast, or last Government of Rome, over so many other Nations and People, as well as the immediate Subjects of its own Government, is another very considerable Mark of that persecuting Power which the Spirit of Prophecy here describes. It strongly points out one Circumstance peculiar to the Papal Government of Rome, and wherein it differs from all other Governments in the World, whose Jurisdiction and Authority are confined within the Bounds of their own Dominions; whereas the Authority of this Government reaches all the Nations settled in the Roman Empire, and all the Kingdoms erected by them.

(l) The Description of this Judgment may receive light from a Passage in the ancient Books of Moses. If, says God, *I whet my glittering Sword, and mine Hand take hold on Judgment, I will render Vengeance to mine Enemies, and will reward them that hate me. I will make mine Arrows drunk with Blood, (and my Sword shall devour Flesh) and that with the Blood of the Slain, and of the Captives, from the beginning of Revenges upon the Enemy. My Sword shall devour Flesh,* Deut. xxxii. 41, 42. The Original *אכל* properly signifies to eat, and figuratively to devour. In like manner, the Expression of the Prophet, Jer. xxx. 16. *All that devour thee shall be devour'd,* is literally, All that eat thee shall be eaten.

17 *For God hath put in their Hearts to fulfil his Will, and to agree, and give their Kingdom unto the Beast, until the Words of God shall be fulfilled.*

For God, the supreme Governor of the ¹⁷ World, in whose Hands the Hearts of Kings are, as well as the Hearts of meaner Persons, tho' he permits the Kings of the Earth to support the Idolatry and Persecution of the Beast for a time, yet it is only for a limited Time, during the Period of this Prophecy; when this Word of Prophecy shall be finished, then he will put it into their Hearts to fulfil his farther Will, in the Destruction of that Power which they before supported.

18 *And the Woman which thou sawest, is that great City which reigneth over the Kings of the Earth.*

And finally, to understand this Vision, ¹⁸ observe, that the Kingdom of the Beast is a Kingdom in the same great City which you now see the Empress of the World, which has subdued the other Empires, and subjected so many Kingdoms of the Earth to its Dominion (*m*).

The Nations of the Earth, Supporters of this tyrannical Power, may resent any Attempts made by it against their own Authority, as the Empire, *France, Spain, and Portugal*, have often shewn; and yet they may bewail her, and lament for her, as it is represented they will do, *Chap. xviii. 9.* when her utter Destruction shall take away a main Support of their own Superstition and Tyranny.

(*m*) This is so plain a Description of *Rome*, as must necessarily determine the Meaning of this Prophecy to some State or Form of Government in that City. What State or Form of Government it is, the other Parts of the Description do, I think, sufficiently determine, to the reasonable Satisfaction of all who are willing fairly to enquire into the true Meaning of it. So wonderful Agreement in the Events of Providence, to the Prediction, in which so many Things were to concur, and for so long a time, are a great Evidence of the Truth of the Prophecy, and a great Encouragement to Faith, Patience, and Hope in God, the great and useful Design of it.

CH A P. XVIII.

SECT. 17.

C O N T E N T S.

IN the former Chapter, the Angel-Interpreter, or Nuntius, has given us a Key to the Meaning of the Prophecy, which describes this third and most lasting Period, in which the Saints were to suffer for their Faith and Constancy ; that they might expect a Time of Temptation and Suffering ; that they might be more careful to confirm their Faith and Patience, and encourage their Perseverance.

This Chapter represents another Angel sent from Heaven, to reveal the sure Judgments of God on these Enemies of the pure Christian Religion, to foretel their sure Destruction ; and in as eminent a manner, as God ever appeared to punish *Babylon* or *Tyre*, the antient Enemies of true Religion. This Part of the Prophecy is very fit and proper for the general Delign of it, to warn and caution good Christians against the Corruption of the Time and Age in which they live ; to give them Consolation in all their Sufferings, thro' Hope in the Protection of God, of Deliverance in a proper Time, and of a glorious Reward in the End.

TEXT.

P A R A P H R A S E.

1 *AND after these Things, I saw another Angel come down from Heaven, having great Power, and the Earth was lightened with his Glory.*

NOW, after the Angel-Interpreter had so far explained the Meaning of the Vision, and Mystery of the Woman, and of the Beast with seven Heads and ten Horns, which carried her, another Angel was sent from Heaven, to shew the sure Downfall of this antichristian Power ; to give weight to this Message, it pleased God to send an Angel from Heaven, as from his Court, to declare



A PARAPHRASE and NOTES on

TEXT.

PARAPHRASE.

2 And he cried mightily with a strong Voice, saying, *Babylon the Great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird.*

3 For all Nations have drunk of the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her, and the Merchants of the Earth are waxed rich through the Abundance of her Delicacies.

clare his Decree, and an Angel of high and superior Rank, to shew the Importance of his Commission (a).

As the Angel drew nearer, he proclaimed the Decree of Heaven with an audible Voice, saying, *Babylon is fallen*; this mystical *Babylon* shall as surely perish as antient *Babylon* formerly did, and become an equal Example of Ruin. As a City quite destroyed, where there is no more Concourse of Men, and which is utterly desolate, it shall be a Place of Resort for hateful Birds and Beasts of Prey (b).

The Angel declaring the Judgment of *Rome*, shews at the same time the Reason of so heavy and severe Punishment, because she had not only been guilty of Idolatry herself, and with great Wrath persecuted the true Christian Faith and Worship, but had also corrupted the Princes and Nations of the Earth, as if she had given them a Cup of poisonous Com-

(a) The Description of this Angel, as an Angel of great Power, and the Earth was lighten'd with his Glory, seems to allude to the Vision of *Ezekiel*, c. xliii. 2. when he beheld the Glory of the God of *Israel*; *The Earth shined with his Glory*, a bright and shining Light usually attended the Appearance of Angels; and likely the Splendor of the Appearance was greater, as the Angel appearing was more honourable. Sending an Angel of superior Rank, alludes to the Custom of Courts in employing Persons of Dignity, according to the Weight and Importance of the Commission they were to execute.

(b) These Expressions seem to be taken from the Prophet *Isaiah*, in his Prophecy against *Babylon*, c. xliii. 19, &c. *And Babylon, the Glory of Kingdoms, the Beauty of the Chaldaes Excellency, shall be as when God overthrew Sodom and Gomorrah: it shall never be inhabited, neither shall it be dwelt in from Generation to Generation. Neither shall the Arabian pitch Tent there, neither shall the Shepherds make their Fold there, but wild Beasts of the Desert shall lie there, and their Houses shall be full of doleful Creatures, and Owls shall dwell there, and Satyrs shall dance there, and the wild Beasts of the Islands shall cry in their desolate Houses, and Dragons in her pleasant Palaces.* What we render, and Satyrs shall dance there, the Seventy render, δαίμονα, Dæmons or Devils; the Hebrew שְׂעִירִים signifies some hairy Creature, as a Goat. It was a vulgar Opinion, as *Bochart* has shewn, that Dæmons, or evil Spirits were used, of old times, to appear in the Shape of Goats, or in the Form of some hairy Creature, and that they were used to have their Haunts in forlorn and desolate Places; on which account, this Word is sometimes translated Dæmons, or Devils. The whole is a strong figurative Description of utter Destruction.

Lowth, on
Isaiah xliii.

position,

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P A R A P H R A S E.

SECT. 17.

4 And I heard another Voice from Heaven, saying, Come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues.

position, to disturb their Understanding, and heat them into Rage and Fury, she had prevailed upon them to commit the same Sins of which she was guilty, and to propagate her Corruptions by ambitious Views, Incitements of Luxury, and Prospect of Gain (c).

When this Angel had declared the Punishment of *Rome*, a Voice from Heaven declared what Use and Improvement good Christians were to make of such a Revelation; that they should most carefully keep themselves from falling in with these general Corruptions, and no ways assist to support and propagate them. They are warned, on the contrary, with Faithfulness, Constancy, and Zeal, to attempt a Reformation of them, at least among themselves, by an open and resolute Separation. This is their Duty and Concern; lest, by aiding or abetting these Corruptions, they partake in that Guilt, which will make them liable to all the Plagues and Judgments with which they shall be punished.

(c) “The *Romish* Clergy, says Mr. *Daubuz*, by trading in spiritual Matters, have gotten vast Wealth; these are the Merchants of the Earth, who, by their Popish Tricks and Trinkets, have gotten a good Part of the Wealth of the World into their Hands. In short, *Rome* is a great Mart, adds our Author, the *Romish* Clergy are the Merchants and Factors, the secular inferior Clergy, the Monks and Friars, are the Pedlars and Hawkers, which retail the Merchandise. As for the Luxury of *Rome*, procured by this Trade, it needs no Proof.”

As the Destruction of *Rome* is here compared to the Destruction of *Tyre*, we easily see how proper it was to describe the Sins of *Rome*, by Figures taken from the Sins of *Tyre*. The Profit of Trade created a Commerce between that City, then the chief Mart of the World, and all Nations; so that *Tyre* spread her Luxury and Superstition, far and wide, through all Parts of the World with her Trade. *Rome*, in like manner, corrupted distant and remote Nations, by rewarding her Votaries with considerable Wealth, encouraging their Ambition and Luxury. And thus, like *Tyre* of old, made her Corruptions general, and almost universal.

5 For her Sins have
reached unto Heaven, and
God hath remembered her
Iniquities.

For they may be assured, the Time is coming, when such Sins as these, like the notorious Sins of wicked Nations, shall be found ripe for Judgment; a Decree shall be pronounced against them in Heaven, and the Execution of it shall visibly shew, that God does not forget, as the Workers of Iniquity vainly imagine; but will surely remember, in a proper time, to execute Justice and Judgment, when none shall be able to escape (d).

6 Reward her even as
she rewarded you, and double
unto her double, according
to her Works; in the Cup
which she hath filled, fill
unto her double.

Her Punishment shall then be equal to her Crimes; she shall not only be punished with a full Retaliation for all the Injuries and Evils with which she has oppressed the faithful Servants of God, but she shall be condemned to double Damages, and suffer whatever the Laws of Justice have made the Punishment of so great Offences (e).

(d) When Sins are ripe for Judgment, they are said to reach unto Heaven, or to come up before the Face of *Jehovah*. So the Angel sent to punish the Sins of *Sodom*, *We will destroy this Place, because the Cry of them is waxen great before the Face of the Lord (Jehovah) and the Lord (Jehovah) has sent us to destroy it*, Gen. xix. 13. Thus the Prophet *Jonah* was sent to cry against *Nineveh*, *for their Wickedness is come up before me*, Jonah i. 2. St. *James* uses a like Expression, *The Cries of them which have reaped, have entered into the Ears of the Lord of Sabaoth*. It seems an elegant Allusion to the Methods of Justice in human Courts, when Criminals are actually prosecuted, and their Crimes are brought before the Court for Judgment.

(e) By the Laws of the *Jewish* Government, some Offences were punished by Retaliation, or inflicting on the Offender as a Punishment, that Evil which he had injuriously done to his Neighbour, to his Hurt and Damage. It was therefore enacted by the *Jewish* Law, *If Men strive, and any Mischief follow, then thou shalt give Life for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot*, Exod. xxi. 23, 24. In other Cases of Damage, it was enacted, that the Offender should pay double Damages.

Thus, in the Case of Theft, the Law requires the Thief shall restore double, Exod. xxii. 4. It being just the Thief should suffer for his Offence, as well as make full Restitution for the Damage he had done. In allusion to these Laws of the *Jewish* Government, the Punishment of *Rome* for her Idolatry and Persecution, is represented as inflicting Pains and Penalties upon her as an Offender, as the Laws of Justice direct, where Injuries are so highly criminal.

TEXT.

PARAPHRASE.

SECT. 17.

7 *How much she hath glorified herself, and lived deliciously, so much Torment and Sorrow give her: for she saith in her Heart, I sit a Queen, and am no Widow, and shall see no Sorrow.*

8 *Therefore shall her Plagues come in one Day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire: for strong is the Lord God, who judgeth her.*

9 *And the Kings of the Earth, who have committed Fornication, and lived deliciously with her, shall wail her, and lament for her, when they shall see the Smoke of her burning.*

10 *Standing afar off for fear of her Torment, saying, Alas! alas! that great City Babylon, that mighty City! for in one Hour is thy Judgment come.*

When God shall thus arise to punish her, she shall receive Sorrow and Torment, in full proportion to her former Pride and Luxury, tho' she greatly rejoice for the present in her Prosperity and Glory, as securely settled in her Power and Authority, without any Prospect of Danger, or Fear of losing it.

Yet her Pride and Security shall hasten 8 her Downfall; it shall be one Part of her Punishment, and which shall greatly aggravate her Sorrow, that her Plagues shall come upon her at once, in full Extremity: All the Calamities of Famine, Death, and utter Destruction, shall at once come suddenly upon her; all her Pride and Power shall not be able to secure her from the Justice of God. God, the supreme Lord of the whole World, who judgeth her, is mighty to execute the Vengeance he has decreed, with irresistible Power.

So that even the Kings of the Earth, 9 and great Powers of the World, who were formerly in league with her, supported her in her Corruptions, and shared with her in the Pomp and Luxury of her prosperous State, shall be able to afford her no Support, no Defence, in this Day of God's Vengeance; they shall be able to do no more than fruitlessly condole with her, and lament her sad Condition, when they shall behold all these Calamities come suddenly upon her.

Instead of being able to help her, they 10 shall themselves be astonished and confounded, like Persons thoroughly affrighted, they shall seek to get as far as they can out of the reach of Danger, and only express their Astonishment at so great and wonderful a Revolution, so



A PARAPHRASE and NOTES on T E X T.

PARAPHRASE:

so little thought of, so little expected; they shall only say with themselves, Alas! alas! what a dreadful Judgment is come upon the World, that so mighty a City should be so suddenly, so utterly destroyed!

11 *And the Merchants of the Earth shall weep, and mourn over her, for no Man buyeth her Merchandize any more.*

Her Men of Business, and skilled in the Affairs of Life, who gained so much by her Preferments, and by Employments under her, the Men of Riches and Credit in the several Nations which she had corrupted, who were supported in their Pride and Luxury by her means, shall not be able to help in this Hour of her Distress, any more than the Kings of the Earth; they can only weep and mourn for her Misery, and for their own Loss in her Destruction, now all Commerce with her shall be utterly cut off, and no Man, by her means, shall attain Wealth, Credit, or Power, any more.

12 *The Merchandize of Gold, and Silver, and precious Stones, and of Pearls, and fine Linnen, and Purple, and Silk, and Scarlet, and Thynewood, and all manner of Vessels of Ivory, and all manner of Vessels of most precious Wood, and of Brasses, and Iron, and Marble,*

This Destruction of Rome shall much resemble the Destruction of antient Tyre, when her great and extensive Trade, the Foundation of her Riches, Power, and Pride, were totally stopped at once, when she lost all her rich Merchandize, which consisted in all Sorts of valuable Commodities, such as Gold, Silver, precious Stones, Pearls, fine Linnen, Scarlet, and Thynewood, all curious Manufactures in Ivory, precious Wood, Brasses, Iron, and Marble.

13 *And Cinamon, and Odours, and Ointments, and Frankincense, and Wine, and Oil, and fine Flour, and Wheat, and Beasts, and Sheep, and Horses, and Chariots, and Slaves, and Souls of Men.*

She shall trade no more in those things which Pride and Luxury have set such a Value upon, as Spices and Perfumes, Wine and Oil, the finest Flour and Corn, nor shall she trade in Beasts and Sheep, in Horses and Chariots, in Slaves, and the Souls of Men (f). So

(f) The several Branches of Trade here enumerated, are taken from the Prophecies of Ezekiel, c. xxvii. who thus describes the Downfall of Tyre, by the Loss of

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TEXT.

P A R A P H R A S E.

SECT. 17.

14 And the Fruits that thy Soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

So great shall the Misery of *Rome* appear in this Day of Vengeance, that nothing shall be left her in which she was used to have Pleasure and Delight; she shall be spoiled of all things that served her former Greatness or Luxury, nor shall she ever be able to recover them, or make up the Loss of them.

14

of all the Branches of her Trade. *Tyre* was the great Mart of the World, where all Things most valued and of highest Price were to be bought and sold, to the great Profit of that City, as well as of the Merchants of the several Nations who traded with it. Almost all the Expressions in this Prophecy are used by *Ezekiel*, and seem to be copied from his Description; even that Expression, that she traded in the Souls of Men, v. 13. *Javan, Tubal, and Meshech, they were thy Merchants, they traded in the Persons of Men.* In the Original, thy Merchants in the Souls of Men, רכילי נפש אדם, οἱ ἐμπόρευοντο σοι ἐν ψυχαῖς ἀνθρώπων, *Septuagint.* The vulgar Latin renders it *Mancipia*, or Slaves. The Bishop of *Meaux* supposes, that by Slaves are meant Persons of servile Condition; by Souls of Men, or Men in general, are meant free Persons: To shew, that *Rome* reduced Persons of all Conditions, not only bond but free, into some sort of Slavery, by Subjection to their Dominion. I think the Persons, or Souls of Men, in *Ezekiel*, do naturally mean the Merchandize of Slaves; but when Slaves, and Souls of Men, are mentioned both together in this Prophecy, may it not point out the Nature of that Slavery *Rome* should require of her Servants, that they should become her Slaves in Soul as well as Body? At least, it is true in Fact, that her Slaves lose all religious as well as civil Liberty.

It is plain in general, this is designed to be a figurative, and not a literal Description; therefore Readers are, I think, at liberty to apply the figurative Expressions to such literal Meanings as will agree to the general and certain Intention of them. But whether each of these Wares is designed to point out some particular gainful Corruption of Popery, may very well be questioned. It is sufficient to answer the general Intention of the Prophecy, to observe that *Rome* shall be deprived of all her Wealth, which she procured by her Management and Intrigues, in the several Places where her Agents resided, who continually made her Returns of great Riches, and plentifully supplied her excessive Pride and Luxury.

It is a pretty Observation of Mr. *Daubuz*, "*Rome* receives all the luxurious Wares mentioned, but she has so infatuated the World, that she pays nothing for them, but Trumpery; her Money are her Incantments, and Sorceries. Her Merchants—her superior Clergy ingross the real Wealth of the World to bring it to her; and her Returns and Exportations are Paper and Bills, drawn upon Heaven and Hell, never to be accepted; however, they pass among the common People for Payment, as if they were of real Value. The Merchant, who finds means to get shut of them, takes no care about their intrinsic Value, finding Gulls who take them off his hands for real Wealth."

Whether these Wares were designed to signify Pardons, Indulgences, Dispensations, and the like Trifles, with which *Rome* purchases Gold, Silver, and whatever ministers to Pride and Luxury, this is a plain and manifest Meaning, that she shall be deprived of all her Wealth and Luxury at once, and of all the Means by which she was used to procure them.

Her

15 *The Merchants of these Things which were made rich by her, shall stand afar off, for the Fear of her Torment, weeping and wailing.*

Her Agents, by whose means she obtained her Wealth, and was able to live in such Pomp and Luxury, and who served her with great Zeal, as they shared in her Riches and Luxury, shall themselves be seized with Fear, when they see her Torments; they shall then forsake her, and fly as far as they can from her, lest they partake of her Punishment, as they were Partakers of her Guilt, their Joy shall be turned into Weeping and Wailing.

16 *And saying, Alas! alas! that great City that was clothed in fine Linnen, and Purple, and Scarlet, and decked with Gold, and precious Stones, and Pearls.*

They shall utter their Sorrow in bitter Complaints, saying, Alas! alas! What dreadful Calamities have befallen this mighty City, once so admired and adored, which shone in all the Pride, and with all the Pomp of Riches, and Grandeur!

17 *For in one Hour, so great Riches is come to nought, and every Ship-master, and all the Company in Ships, and Sailors, and as many as trade by Sea, stood afar off.*

But now is suddenly and unexpectedly spoiled of all its great Riches, and fallen into the utmost Distress of Poverty; so that even the lower People, who used to express great Reverence and Zeal for her, who profited themselves in some inferior Offices under her, shall be as useless to her as her greater and more powerful Friends; they shall also forsake her, and for their own Safety shall get as far from her as they can.

18 *And cried, when they saw the Smoke of her burning, saying, What City is like unto this great City?*

When they see her as a City burnt down to the Ground, and her Smoke ascending, as it were, from every Part of her Ruins; they shall cry out with Astonishment, Was ever the Condition of any City like this, formerly in Greatness and Glory, now in sudden Ruin and Misery (g).

(g) This wailing of the Sailors, by whom, in the Allegory of Trade, are meant Persons inferior to Merchants, seems to be taken from the Prophecy of Ezekiel, c. xxviii. 32. *And in their wailing they shall take up a Lamentation for thee, and lament over thee, saying, What City is like Tyrus, like the destroyed in the midst of the Sea?*

They

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TEXT.

19 *And they cast Dust on their Heads, and cried weeping and wailing, saying, Alas! alas! that great City wherein were made rich all that had Ships in the Sea, by reason of her Costliness: for in one Hour is she made desolate.*

20 *Rejoice over her thou Heaven, and ye holy Apostles and Prophets: for God hath avenged you on her.*

21 *And a mighty Angel took up a Stone like a great Millstone, and cast it into the Sea, saying, Thus, with Violence, shall that great City Babylon be cast down, and shall be found no more at all.*

PARAPHRASE.

SECT. 17.

They shall, as is usual in Cases of the deepest Mourning and Sorrow, put Ashes ¹⁹ on their Heads, and cry out with great Bitterness of Heart, O the inexpressible Misery of this great City! She who was used to enrich all who had Dealings with her, wherever they were employed in her Service; such was her Interest, Power, and Wealth, they were sure to make their Fortune by her Countenance and Favour: yet is she herself suddenly and unexpectedly made desolate, unable to help either herself or her Friends.

But, added the Angel, though this ²⁰ great Event of divine Justice will fill the Hearts of many with Concern and Grief, it will be to the Comfort and Joy of sincere faithful Christians, for whose Consolation these Revelations are made. The Apostles, Prophets, and Saints of God, will have reason to rejoice in so wonderful an Instance of God's Protection and Favour; for it is to avenge the Cause of his Church, and faithful Servants, God does so severely punish this persecuting City.

Farther, to confirm the irrecoverable ²¹ Ruin of this persecuting City, another mighty Angel appeared in my Vision, who plunged a great Stone, like a Millstone, into the Sea, and he explained the Meaning of his Action by these Words: *Babylon shall fall, this mystical Babylon shall sink never to rise again; as a Stone thrown with Violence into the Sea, sinks to the Bottom, and never rises more.*

22 *And the Voice of Harpers, and Musicians, and of Pipers, and Trumpeters, shall be heard no more at all in thee, and no Craftsman, of whatsoever Craft he be, shall be found any more in thee, and the Sound of a Millstone shall be heard no more at all in thee.*

23 *And the Light of a Candle shall shine no more at all in thee, and the Voice of the Bridegroom and of the Bride shall be heard no more at all in thee, for thy Merchants were the great Men of the Earth, for by thy Sorceries were all Nations deceived.*

24 *And in her was found the Blood of Prophets, and of Saints, and of all that were slain upon the Earth.*

So great and lasting will the Ruin of 22 this persecuting City be, that there shall be no more any Entertainments of Diversion, or Pleasure, for the Rich ; no more Employment for Persons skilled in any Trade or Business ; no not even for the lowest Sort of People, such as were used in the meanest Services, in preparing Corn for the daily Food of the Inhabitants, and providing the very Necessaries of Life for them.

Nor shall the Inhabitants of that ruin'd 23 City be continued by new Marriages, and a Succession of Families ; no Bridal-Lamp, or Songs, no Ceremonies of nuptial Joy, shall ever more be seen or heard in it ; but it shall be quite desolate, and without Inhabitants, because it has been guilty of so much Pride, Idolatry, and Cruelty : Sins, that God is used to punish with exemplary Severity, especially when Persons abuse their Riches and Power, not only to corrupt themselves, but spread their Corruptions every where, by their bad Example and Influence.

So great has been her Superstition and 24 Cruelty, that she has outdone the severest Persecutions ; she has wantonly spilt the Blood of thousands, for being faithful to the Truth and Purity of the Christian Faith and Worship ; by approving the Cruelty of former Persecutors, she has involved herself in their Guilt, as she is herself guilty of the innocent Blood shed throughout the Earth, subject to her Authority, and in virtue of her Canons and Decrees. And now having filled up the Measure of her own Sins, it is righteous in God, so heavy a Punishment should fall upon her (f). C H A P.

(f) This Description of the desolate State of *Rome*, seems to be an Imitation of some Passages in the Prophet *Jeremiah*, concerning the Ruin of ancient *Babylon*.
And

C H A P. XIX.

SECT. 18.

C O N T E N T S.

THE Prophecies relating to this third Period, concluded with a severe Punishment of *Rome* for her Pride, Luxury, Superstition, and Idolatry, and especially for her cruel Persecution of all who were found faithful to their Duty, in preserving the Purity of the Christian Doctrines and Worship. When *Rome* thus fell, as antient *Babylon*, to rise no more, the heavenly Church is introduced as a Chorus, or Choir, to praise God for his righteous Judgments and Faithfulness. This excellent Hymn of Praise, sung by the united Voices of Angels and Saints, the whole Assembly of Heaven, strongly represents to all Christians, and every Church on Earth, what grateful Sense they ought to have of God's Faithfulness in their Protection, and of his righteous Judgments in punishing the Persecutors of Truth and Religion.

And it shall be, when thou hast made an end of reading this Book, that thou shalt bind a Stone to it, and cast it into the midst of Euphrates. And thou shalt say, Thus shall Babylon sink, and shall not rise, from the Evil that I will bring upon her, Jer. li. 63, 64. This was strictly true of antient *Babylon*, which remains an Heap of Ruins to this Day, the City now called *Babylon* being built in a different Place. This Part of the Prophecy seems strongly to intimate, that *Rome* shall in like manner be irrecoverably destroyed; a Judgment which as yet has not been inflicted upon it. There seems also, in these Expressions, an Allusion to another Passage of the same Prophet. *Moreover, I will take from them the Voice of Mirth, and the Voice of Gladness, the Voice of the Bridegroom, and the Voice of the Bride, the Sound of the Millstones, and the Light of the Candle; and this whole Land shall be a Desolation, and an Astonishment, Jer. xxv. 10.* Musick was the Entertainment of the Rich and Great; Trade, the Business of Men of middle Rank; preparing Bread, and the Necessaries of Life, the Employment of the lowest People; Marriages, in which Lamps and Songs were known Ceremonies, are the usual Methods of peopling Cities, as new Births supply the Place of those that die. Now, the Desolation of *Rome* is described in such manner, as to shew, that neither Rich nor Poor, neither Persons of middle Rank, nor of the lowest Condition and Employments, should be able to live there any more; it shall not be repeopled by new Marriages, but for ever remain desolate and uninhabited, either by Persons born in it, or resorting to it, on account of any Business or Employment whatsoever.



Tho', for wise Reasons, and for a limited Time, God may permit the Righteous and Faithful to suffer many things from the Enemies of Truth and Righteousness, yet the End, and final Event of Things, shall surely shew God's Faithfulness in the blessing of his People, and Justice in the Punishment of his Enemies. A just Reason for Consolation, Gratitude, and Praise.

TEXT.

PARAPHRASE.

¹ **A**ND after these things, I heard a great Voice of much People in Heaven, saying, Allelujah, Salvation and Glory, and Honour, and Power, unto the Lord our God.

² For true and righteous are his Judgments, for he hath judged the great Whore which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her hand.

³ And again they said, Allelujah; and her Smoke rose up for ever, and ever.

WHEN I was thus distinctly informed by an Angel, of the total Destruction of that persecuting Power, which was to arise in this third Period, and continue for so long a time, it was represented farther, as if the whole Church was assembled together; which I heard, as a Chorus, with united Voices, begin an Hymn of Praise to God, saying, Allelujah, let us ascribe Salvation, Glory, Honour, and Power, unto Jehovah, the only true God, who is our God.

For his Judgments shew him to be just ² and righteous, faithful, and true; his Punishment of Rome, in so exemplary a manner, for her Pride, Superstition, Idolatry, and Persecution, declares his Righteousness; he has illustriously manifested the Truth and Faithfulness of his Promises, in avenging the Blood of his Servants, on her who so cruelly put them to death for their Faith in God, and Constancy in his true Religion.

And they ended their Hymn, saying, ³ Allelujah, let God, our God, be praised, who in this last Judgment has put an end to the Power of Persecution for ever. It shall not henceforth, as formerly, rise up again, to persecute the Saints; this persecuting City shall lie waste, from Gene-

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TEXT.

PARAPHRASE.

SECT. 18.

Generation to Generation, never to be restored (a).

4 And the four and twenty Elders, and the four Beasts, fell down and worshipped God that sat on the Throne, saying, Amen, Allelujah.

After the Chorus of the General Assembly had ended their Hymn, the twenty four Elders, Representatives of the united Church, the Patriarchs, and Apostles, and the four living Creatures, the Cherubim, who were nearest the Throne of God, prostrated themselves before *Jehovah*, and concluded the Praises of the heavenly Church, saying, *Amen, Allelujah*, so let *Jehovah*, our God, be praised.

5 And a Voice came out of the Throne, saying, Praise our God, all ye that fear him, both small and great.

When this Hymn was finished, there came a Voice from the Throne itself, the Oracle pronounced an Order to all Persons truly religious, to all the faithful Servants of God, of whatever State or Condition they might be, that they should heartily join in the Praise of God, and exalt his Name, so glorious in righteous Judgment, and Faithfulness to his Promises (b).

(a) The Expression, *Her Smoke rose up, for ever, and ever*, seems to be taken from the Prophet *Isaiah*, where it is explained by the Prophet, to mean *perpetual Destruction*. *It shall not be quenched Night nor Day, the Smoke thereof shall go up for ever, from Generation to Generation it shall lie waste; none shall pass through it for ever, and ever*, Isa. xxxiv. 10.

Mr. *Daubuz* observes, the two *Allelujahs* in this Part of the Hymn correspond to the Messages of the two Angels, one of which proclaims the *Fall*, and the other shews its *Perpetuity*. This Repetition may however be accounted for, as corresponding with the Hymns of the antient Church, in which we may observe, that repeating the Word *Allelujah*, is used by the Authors, as an Elegance in the Composition.

(b) A Voice from the *Throne*, is from the *Glory*, or the *Oracle*; this shews the great Authority and Solemnity with which this Order was published. The Praise of God, to which this Oracle directs, seems somewhat different from that of the foregoing Hymn; that Hymn was to celebrate the Praise of God, principally on account of his Faithfulness and Justice, in the *Punishment* of a persecuting Power, which had long oppressed the faithful Servants of Christ. But this, as appears by the following Hymn, in obedience to the Direction of the Oracle, is principally to praise God for the happy and glorious State of the Church, consequent upon this Punishment of their Enemies; that happy and glorious State of the Church, suppose, wherein it is said to live and reign with Christ *a thousand Years*, and which is more largely described in the following Chapter. For which great Goodness of God, all good Men are prepared, by this solemn Thanksgiving, to express their hearty and grateful Acknowledgments.

6 *And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thunderings, Allelujah: for the Lord God omnipotent reigneth.*

7 *Let us be glad, and rejoice, and give honour to him: for the Marriage of the Lamb is come, and his Wife hath made herself ready.*

8 *And to her was granted, that she should be arrayed in fine Linnen, clean and white: for the fine Linnen is the Righteousness of Saints.*

Upon this Voice of the Oracle, the whole Church, in obedience to it, began to celebrate the Praises of God in another Hymn; their united Voices were strong, as the Sound of innumerable People singing together, that it might be compared to the Noise of the Sea, or of Thunder. They began the Praise of God, saying, *Allelujah*, for *Jehovah*, the one true God, whose almighty Power and supreme Dominion reaches all Creatures, appears to establish his own Kingdom of Truth and Righteousness in the World.

Let it fill the Hearts of all who truly fear God, with Gladness and Joy, and dispose them to give all honour unto him, now he has so fully and so gloriously accomplished his Promises; for now the true Church of Christ, his faithful Disciples, as his Spouse, are appointed and prepared to receive public and eminent Marks of his Affection, in a State of Happiness and Dignity, suitable to their Relation to him (c).

As it is usual for Bridegrooms at their Marriage, to make Presents to their Brides, of rich Ornaments and Apparel, so, at this time, the Church of Christ shall be presented with suitable Ornaments; it shall be adorned with real Righteousness and Holiness, with a divine Nature and God-like Temper, in

(c) The ancient Prophets describe the Favour of God to his People, by the Affection of a Bridegroom. *For as a young Man marieth a Virgin, so shall thy Sons marry thee; and as a Bridegroom rejoices over a Bride, so shall thy God rejoice over thee*, Isa. lxii. 5. The Church is represented in the New Testament, in the same Similitude of a Bride. *For I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ*, 2 Cor. ii. 2. As Marriages were used to be celebrated with great Joy, the Marriage of the Lamb with his Church, is a fit Emblem to shew the State of Prosperity and Happiness to which God will raise it, after all its Sufferings for the sake of Truth and Righteousness.

conformity

the REVELATION of St. JOHN.

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TEXT.

PARAPHRASE.

SECT. 18.

9 *And he saith unto me, Write, Blessed are they who are called to the Marriage-Supper of the Lamb: and he saith unto me, These are the true Sayings of God.*

10 *And I fell at his Feet to worship him; and he said unto me, See thou do it not: I am thy Fellow-Servant, and of thy Brethren, that have the Testimony of Jesus; worship God, for the Testimony of Jesus is the Spirit of Prophecy.*

conformity to God's own Perfections: Ornaments more valuable, and more honourable, than the most costly or honourable Habits of the eastern Princes, or of the antient Priests.

The Angel then directing his Speech in particular to me, bid me take notice of this Part of the Prophecy, and write it down as a Maxim of great use to the Patience and Consolation of the Saints, as they may rest satisfied in full Assurance of Hope, that all the Promises in this Prophecy shall be surely accomplished; for they are the faithful, the never-failing Word of God.

Upon this Kindness, and Condescension of an Angel conversing with me, I was going to express my Thankfulness and Respect, by prostrating myself at his Feet; but he immediately stopt me, and informed me, that in this Revelation he was employed as a Servant of God, together with myself; that I was now to consider him, tho' an Angel, as one of my Brethren, whom God employs in revealing Things relating to Christ, and his Church. The Visions which revealed to me so many Things concerning the future State of the Church, proceed from the same Spirit of Prophecy as all true Revelation does. Worship not me then, says the Angel, but God, whose Servants we both are in this Revelation, and from whom we have both received the same Spirit of Prophecy (d).

The

(d) It has been often questioned, how the Apostle should ever think of worshipping an Angel, as proper Worship and religious Honour are expressly forbid to any Creature, and as Idolatry is so great a Sin, in account both of the Jewish and Christian Religion; and as this Answer of the Angel did not so fully satisfy St. John himself, that what he offered was sinful, and of itself unlawful, for he offers to do the

11 And I saw Heaven opened, and behold a white Horse, and he that sat upon him was called faithful and true; and in Righteousness he doth judge and make War.

The Prophetic Visions were continued; 11 a new Scene was presented before me: the Gates of Heaven were set wide open for an Army to march out in Order. This Army was led by a Person riding on a white Horse, such as Generals were used to ride on solemn Processions. He appeared to be the Person to whom God had given all Power, and committed all Judgment, who was to accomplish all the Promises of God in Faithfulness, and to execute all his

προσκύνησις.

same thing again afterwards, c. xxii. 8. Before we answer this Question, we ought, I think, to answer a previous Question: Whether the Apostle did intend any proper religious Honour or Worship to the Angel at all? The Word which we render to worship, is used for civil Respect, as well as for religious Honour; it properly means a known Custom of the Eastern People, of bowing down to the Ground, and kissing the Feet of Persons of very superior Rank. Thus *Ruth* complimented *Boaz*: *Then she fell on her Face, and bowed herself to the ground*, Ruth ii. 10. Thus *Abigail* also complimented *David*: *She fell before David on her Face, and bowed herself to the ground, and fell at his Feet*, 1 Sam. xxv. 23. The Apostle then, notwithstanding any thing in the Expression, might mean no more than the most humble Act of civil Respect; the original Word meaning in general, both civil Respect and religious Worship, must be determined to either, by the Circumstances of the Discourse in which it is used. It will be sufficiently distinguished, I think, by being referred either to the true God, or to a Creature.

The Reason for which the Angel forbids this high Act of Respect, seems to intimate, that he did not understand it as an Act of religious Honour; he mentions nothing of the Sin or Danger of Idolatry in it: he only shews it was improper the Apostle should give such Respect to him; not by shewing it was unlawful to give such Respect to any Being whatsoever, but because he was a Fellow-Servant with the Apostle, and of his Brethren the Prophets, as it is more clearly expressed, c. xxii. 9. As if the Angel had said, I have but received the same Spirit of Revelation from God, which you also have. The Testimony of *Jesus* is the true Spirit of Prophecy; in him the Prophecies of the antient Prophets had their Accomplishment; it is still the true Spirit and proper Intention of Prophecy, to reveal Things relating to Christ and his Church. This is the Spirit of Prophecy in the Vision you have seen; and if I have now explained any of those Revelations to you, the Honour is not due to myself, but to God, from whom I received it; let your Acknowledgment and Thanks be therefore given unto him. This I take to be the plainest Account; though the Reader should be informed, some learned Interpreters understand this Action as symbolical or figurative. “To teach and represent unto us, under the Person of the Apostle himself, says Mr. *Waple*, that the best Men are very apt to be surprized and drawn by the Example of others, and by false Pretences, into Creature-Worship; and that such Worship is unlawful, let the Pretences be ever so plausible; and that the only way to prevent all manner of Idolatry, is to keep to the Precept here given, of worshipping God alone.”

Daubuz.
Waple.

Threat-

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TEXT.

PARAPHRASE.

SECT. 18.

12 *His Eyes were as a Flame of Fire, and on his Head were many Crowns; and he had a Name written, which no Man knew but he himself.*

13 *And he was clothed with a Vesture dipt in Blood, and his Name is called the WORD OF GOD.*

Threatnings in Righteousness, for the Protection of God's People, and for the Punishment of their Enemies.

He appeared with a noble Aspect; his Eyes were gloriously bright and piercing; his Head, to shew his numerous Conquests, and large Empire, was adorned with many Crowns: So great was the Dignity and Authority conferred upon him, that no Person besides himself could fully comprehend it (e).

He was dressed in a Robe of deep Red, as if it had been dipt in Blood; to express, that Jesus, who, for his voluntary Obedience unto Death, when he shed his own Blood, was highly exalted, and had a Name given him which is above every Name, should fulfil this Prophecy, in the utter Destruction of the Enemies of his Government: their Slaughter should be then so great, that their Blood should, as it were, be sprinkled on his Garments; then he should be celebrated under the glorious Title of the *Word of God* (f).

The

(e) This Expression seems to refer to the many Characters given the Christ in Prophecy, which are so great, that we cannot fully comprehend all that they mean. It has been probably thought by some Interpreters, that this Part of the Description refers to the Prophecy of *Isaiah*. *The Government shall be on his Shoulders, and his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the Increase of his Government and Peace, there shall be no End, upon the Throne of David and his Kingdom, to order it, and to establish it with Judgment, and with Justice, from henceforth even for ever*, Isa. ix. 6, 7. His Person and Government are represented wonderful and incomprehensible.

(f) This Title, the *Word of God*, makes it evident, that the Person designed in the Vision, is the same Person whom St. John, in his Gospel, calls by the same Name; so that Jesus Christ himself is represented as riding at the head of an Army, to take Vengeance of the Enemies of his Religion, and faithful Servants.

Mr. Daubuz observes, "That *λογος*, or *Word*, has three several Significations; it may signify Words, Actions, and Commands. Christ is the Word of God in all these Respects: Daubuz, on the Place.

"I. He is his Word, because before his Incarnation, and much more since, he has been the great Angel of God, to bring Messages, or the Words of God, to Men."

H h

"II. He

A PARAPHRASE and NOTES on

TEXT.

PARAPHRASE.

14 And the Armies which
were in Heaven followed
him upon white Horses,
clothed in fine Linnen, white
and clean.

The Prophetic Vision farther represen- 14
ted this General followed by the Armies
of Heaven, which marched after their
Prince and chief Commander in great
State; themselves richly clothed in splen-
did Habits, wearing the finest Linnen:
to signify, that now the Church should
attain a State of Peace and Triumph;
their Faith and Patience should be highly
rewarded; their Happiness and Joy should
be far above what *Rome* ever saw in the
Glory of a Triumph (g).

The

“ II. He is the Word of God, because he is the great Minister of God, to per-
form all his Works of Creation, Preservation, and Redemption.”

“ III. As to the Word signifying *Command*, Christ is, in respect of that, two
“ Ways the Word of God.”

“ 1. As he is the Executor of all God’s Commands.”

“ 2. As he is himself the chief Commander, and even now joined with God,
“ sitting upon his Throne at his right Hand; the Prince *Ἀρχὴ* and *Ἀρχὸν* of the
“ Creation, King of Kings, and Lord of Lords. This Account not only shews,
“ our Author adds, why Christ is called the Word of God in general, but why
“ he is so called in this Place.”

“ I. Being the Word, as he brings Messages, and is the great Angel of the Co-
“ venant, he brings now the greatest Errand, the Perfection of the Covenant in the
“ Resurrection, first of the Saints, and then of all the Dead.”

“ II. Being the Word of God, as he is the great Minister, he now comes to
“ perform the most magnificent of God’s Works.”

“ III. As he is the Executor of God’s Commands, and is to command and rule
“ under the Father, he comes now to be King of Kings, and Lord of Lords.”

It is observable, that in the Temple, the *Schechinah*, or Glory, the *Presence* of God
in the most holy Place, was the Oracle, and the *Kebla*, whence God gave forth his
Word and Command, and towards which *Presence* all the Worship of the Church
was addressed. The Oracle was called *דְּבַר* from *דָּבַר*, which is often translated *λογος*
and *Word*. Another *Hebrew* Word *אֶמֶר*, which is rendered *λογος* and *Word*, will
properly also signify Authority and Command, and one vested with supreme Autho-
rity and Command. Thus *Amir*, or *Emir*, is a known Title of Magistracy in the
East; and *Emir al mumunin*, is the Prince or Lord of the true Believers, a well-
known Title of the Successors of *Mohammed*. Not only the Title of *Emir* in the
East, but of *Dictator* among the *Romans*, seem to have come from the same Ori-
ginal, as Persons whose Word and Command had sovereign Authority.

Selden, *Titles*
of Honour,
V. 3. p. 194.

As in the Temple, the *Schechinah*, or Glory, was the Oracle, and Mercy-Seat,
from which Oracle God gave his Commands with supreme Authority, and at which
Presence he graciously received the Addresses of his Church; may not an Allusion to
this very significant and principal Part of the *Mosaical* Institution, be one probable
Reason, why Christ is stiled here the *Word of God*?

(g) The Armies of Heaven, in the Language of Scripture, often mean the An-
gels of God; which, as ministering Spirits, who continually attend on his Service,

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PARAPHRASE.

SECT. 18.

15 *And out of his Mouth goeth a sharp Sword, that with it he should smite the Nations, and he shall rule them with a Rod of Iron: and he treadeth the Wine-Press of the Fierceness and Wrath of Almighty God.*

The Vision farther represented a sharp Sword, coming out, as it were, of the Mouth of Christ, to signify, that he had the full Power of the Sword; and that now he was about to use it, in a strict Execution of Justice on the Enemies of Truth and Righteousness; that he would chastise them as with an Iron-Rod, and punish them with the most severe Vengeance of God's Wrath, which is as his Power, almighty, and able to punish his Enemies with utter and everlasting Destruction (*b*).

may be called the Armies of Heaven, probably in allusion to the Custom of Princes, who keep the chief and best of their Troops about their Persons, as their Guard, and in their Capital City, the Place of their Residence; and have their principal and chief Officers attending their Courts.

In this Vision the faithful Christians, who persevered with Constancy in the Day of Temptation, seem represented as received into Heaven, and associated with the Angels, into the Hosts or Armies of Heaven, as well as in the Praises of the heavenly Church; so that these Armies of Heaven may be understood not only of the Angels of God attending Christ, but also of such faithful Christians, who had received their Crown and Reward: They are said to be clothed in fine Linnen, white and clean; which is just before interpreted to mean the *Righteousness of the Saints*.

They seem to be the same Persons described before, c. xvii. 14. *And they that are with him, are called, and chosen, and faithful*. So that these Armies in Heaven, which followed their victorious General, seem to include, if not to mean principally, those Christians who had kept the Faith against all Opposition; to express the high Honour and Happiness to which they are now advanced.

(*b*) Christ, in the first Vision, is represented with a sharp two-edged Sword, Rev. i. 16. to express one of the principal Parts of Government, the Power of the Sword; the *Jus Gladii* including the Right of making War, and inflicting Punishments.

To *rule with a Rod of Iron*, is an Allusion to an Expression in *Psalms* ii. 9. in which it was prophesied concerning the King whom *Jehovah* had set upon his *holy Hill of Sion*, that he should as easily break his Enemies, and all their Opposition, as *a Rod of Iron* could break in pieces an earthen Vessel.

To *tread the Wine-Press of the Fierceness of the Wrath of Almighty God*, is an Allusion to a Passage in the Prophet *Isaiah*, c. lxiii. 3. usually understood of the Messiah. *I have trodden the Wine-Press alone, and of the People there was none with me: for I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled on my Garments, and I will stain all my Raiment: for the Day of Vengeance is in mine Heart, and the Year of my Redeemed is come.*

16 *And he bath on his Vesture, and on his Thigh, a Name written, KING OF KINGS, AND LORD OF LORDS.*

Finally, I observed a Motto, or In-¹⁶scription, on one Part of his Garment which covered his Thigh, the Place where the Sword was usually wore ; in which Inscription he was stiled *King of Kings, and Lord of Lords* : To signify, that he was really possessed of a just Dominion over all the Princes and Kingdoms of the Earth ; a Dominion which the Eastern Monarchs, and after them the *Roman Empire*, unjustly attempted, a Title which with great Vanity they assumed to themselves.

17 *And I saw an Angel standing in the Sun, and he cried with a loud Voice, saying to all the Fowls that fly in the midst of Heaven, Come, and gather yourselves together unto the Supper of the great God.*

As I beheld this General marching¹⁷ with his Army in Order, on this great Expedition, the Event of it in the total Overthrow and Destruction of his Enemies, was declared by the Voice of an Angel, who seem'd to stand in the Sun ; who, with a very audible Voice, invited the Birds of Prey to the Carcases of the Slain, as to a great Feast, which the Vengeance of God on his Enemies would soon provide for them.

18 *That ye may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of all Men, both free and bond, both small and great.*

In which Feast, they should prey up-¹⁸on the dead Bodies of a numerous Army ; many Persons of the highest Rank and Character should remain dead, and unburied on the Field of Battle : So that the Birds of Prey should feast themselves on the Flesh of Kings, great Captains, and of mighty Men, as well as on the Flesh of common Soldiers, and their Horses (*i*).

I

(*i*) This Passage is imitated from the Prophet *Ezekiel*, c. xxxix. 17. *And thou Son of Man, thus saith the Lord God, Speak unto every feathered Fowl, and to every Beast of the Field ; assemble yourselves, and come, gather yourselves on every side to my Sacrifice (or Slaughter) that I do sacrifice for you upon the Mountains of Israel, that ye may eat Flesh, and drink Blood ; ye shall eat the Flesh of the Mighty, and drink the Blood of the Princes of the Earth. . . . Thus shall ye be filled at my Table.* This is a strong

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PARAPHRASE.

SECT. 18.

19 *And I saw the Beast, and the Kings of the Earth and their Armies gathered together, to make War against him that sat on the Horse, and against his Army.*

I beheld also in my Vision, another Army appeared to oppose Christ, and the Army of Heaven, which he led: The Beast, which represented the persecuting Power of Rome, in conjunction with the Kings of the Earth, who aided and supported that persecuting Power, gathered all their Force together, and headed a numerous Army: All the Enemies of Truth and Righteousness combined to oppose a thorough Reformation of their Errors, Superstition, Idolatry, and Persecution.

20 *And the Beast was taken, and with him the false Prophet that wrought Miracles before him, with which he deceived them that had received the Mark of the Beast, and them that worshipped his Image, these both were cast alive into a Lake of Fire, burning with Brimstone.*

But Christ, and his Saints, obtained a full and entire Victory over them; a Victory so compleat, as when the Generals and all the chief Officers are made Prisoners of War, and the rest of the Army is cut to pieces in the Field of Battle. For the persecuting Powers, represented by the Beast and false Prophet, the principal Persons who had supported the Apostacy by false Doctrines, and imposed on the Credulous by Pretences to Wonders and Miracles, were made Prisoners, to suffer a more exemplary Punishment by the Hands of Justice; for these were afterwards condemned to be burned alive, and had their Sentence executed upon them, being thrown into a Pit of burning Brimstone.

21 *And the Remnant were slain by the Sword of him that sat upon the Horse, which Sword proceeded out of his Mouth: and all the Fowls were filled with their Flesh.*

As to the rest, the Persons of lower and inferior Rank, who had abetted the Apostacy, and concurred in opposing a Reformation, they, like the common Soldiers of an Army, fell in the Field of Battle, and were left there unburied, as

strong Description of a great Slaughter, and heavy Judgment of God, when he shall come to punish his Enemies. So it is explained by the Prophet, *v. 21. I will set my Glory (saith the Lord God) among the Heathen, and all the Heathen shall see my Judgment that I have executed, and my Hand that I have laid upon them.*



A PARAPHRASE and NOTES on

PARAPHRASE.

a Prey for the Fowls of the Air to feed on: A very strong figurative Expression of their full and compleat Destruction (k).

(k) The general Meaning of this strong and beautiful Figure is sufficiently plain and intelligible, and sufficient to answer the Design of the Prophecy, to encourage Constancy, Faith, and Patience; to give Consolation, and Hope, under present Oppression and Persecution for the sake of true Religion, and a good Conscience. That the several Particulars of this figurative Description, have themselves a farther particular Meaning, is not so plain and certain. It is, I think, a Mark of right Understanding, in the Language of Prophecy, and in the Design of Prophecy too, to keep to what appears the Design and Meaning of the Prophecy in general, and what the whole of it, laid together, points out to us: and not to suffer a warm Imagination to mislead us from the real Intention of the Spirit of Prophecy, by following uncertain Applications of particular Parts of it. Who can say, for instance, with any Certainty, that the Flesh to be eaten, and the Birds invited to the Feast, have each a particular mystical Sense, or that they really mean any thing more, than to describe a great Battle, Defeat, and Slaughter?

However, there are in most figurative Descriptions, some particular Parts of the Representation, that seem, with great probability, designed to point out some chief Circumstances to particular Observation.

Thus, in this Description, the Punishment of the Beast and false Prophet, who were taken Prisoners, and condemned to be burned alive, being different from the Punishment of the Remnant which were slain by the Sword, seems to intimate, that the chief and principal Maintainers of the Apostacy, they who used all their Power, and all the wicked Arts of Deceit, in opposition to true Religion, shall be punished in proportion to their Guilt, and shall suffer in a manner more terrible and exemplary than others. Burning alive is one of the most terrible Executions; being cast into a Lake or Pit of Fire, *burning with Brimstone*, images in the Mind, the Destruction of *Sodom* and *Gomorrhah*, who are recorded as Examples of perpetual Destruction, from which they can never possibly recover themselves.

Thus also, as the Beast and false Prophet do not mean private Persons, according to this Description, but the Powers of Bodies Politick, in perpetual Succession, this very naturally teaches us to consider their Punishment in a double Capacity; or, to use the Words of Mr. *Daubuz*, "The Design here is to shew us, that Christ will not only destroy at last, the Persons who at that time shall be in possession of what is signified by the Beast and false Prophet, but also utterly extirpate the Succession of the Tyranny and false Prophecy for ever. So that the Beast, and the false Prophet are Persons in a double Capacity, that is, Persons in general, Enemies to Christ, and also in possession of a Power which is to be extinguished with them."

However, this I think we may take as the undoubted Meaning of the Prophecy in general, that now all the Powers of the Apostacy shall be destroyed; no Opposition shall remain, to hinder that happy State of the Church, which is to follow in the next Period, and which the Spirit of Prophecy describes in the following Chapter.

Daubuz, on
the Place.

C H A P. XX.

SECT. 19. *Period Fourth.*

C O N T E N T S.

THIS Chapter represents a new State of the Church, upon its Deliverance from the Persecution and Corruption of the third Period, or during the Reign of the two Beasts, for 1260 Prophetic Days or Years. That long State of Oppression is to be followed by a long Continuance of Peace and Prosperity; a fourth Period is described, which, among other Characters, is to last for a thousand Years. The two first Periods ended in a Deliverance of the Church, but those Deliverances were of short Continuance, and attended with considerable Defects; but now, after the Church shall have passed through this third Trial of Faith and Patience, it is to attain a State of very great Prosperity, and to remain in it for a very considerable Length of Time. This is that happy State of the Church, which, from the Continuation of it for 1000 Years, is usually called the *Millennium*.

The Description we have of it in this Chapter, is very short, contain'd within the first six Verses; Interpreters have, however, abundantly supplied what they thought wanting in the Account of Prophecy, out of their own Invention, it is to be feared, rather than from sure or well-grounded Principles of Judgment. No wonder then, they differ so much about the true Meaning of a Prophecy, in which they have mixed so many of their own Imaginations; so that the Disputes seem not so much what is the Intention of the Spirit of Prophecy, as which of the Interpreters has the finest or the warmest Imagination.

Let us then carefully endeavour to distinguish what the Spirit of Prophecy plainly intends, from what uncertain Conjectures or doubtful Reasonings may suggest to our Minds, as a more distinct and particular Account of it.

The Prophecy itself represents it after this manner.

A F T E R

TEXT.

PARAPHRASE.

1 **A**ND I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a great Chain in his Hand.

2 And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand Years.

3 And cast him into the bottomless Pit, and shut him up, and set a Seal upon him, that he should deceive the Nations no more, till the thousand Years should be fulfilled: and after that he must be loosed a little season.

AFTER I had seen, in the former 1 Prophetic Visions, the Downfall and Punishment of the last persecuting Power of Rome, the State of the Church which was to follow upon it, was represented in a new Vision; for I beheld an Angel as descending from Heaven, like one sent on a Message from the Throne of God; his Commission was expressed by a double Symbol: He had a Key in his Hands, which was the Key of the great Abyss, or bottomless Pit; and he brought also with him a great Chain, such as Prisoners were used to be bound with, to prevent an Escape.

I soon perceived, in my Vision, on 2 what Errand this Angel was sent; for he seized on the Dragon, the old Serpent, by which the Devil was signified, the great Adversary of Mankind, and Enemy of Truth and Righteousness, the great Seducer of the World into Error and Wickedness; the Angel arrested him, bound him, and committed him to close Custody for a thousand Years.

The Angel committed him to close Custody in a strong Prison, he lock'd him 3 up in the bottomless Pit, and put a firm Seal upon it, that he might not escape, or go about as before, to deceive the Nations. Thus was the Devil to be confined for a thousand Years, though after that time should be expired, the wise and holy Providence of God should take off this Restraint, though it should be but for a very short space of time (a).

When

(a) The Abyss or bottomless Pit in which Satan is to be confined for a thousand Years, during this happy State of the Church, is explain'd on the first and second

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TEXT.

4 And I saw Thrones, and they sat upon them, and Judgment was given unto them; and I saw the Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, and had not worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands, and they lived and reigned with Christ a thousand Years.

PARAPHRASE.

SECT. 19.

When the Church was thus deliver'd from the Power of Satan, by his Confinement, either to seduce or persecute it, the happy State of the Church was thus farther represented: I saw Thrones erected, and Persons sat on them, to whom the Authority of Government, and Administration of Justice were committed, and such Persons were intrusted with it, who had the Constancy of Martyrs, whom no Fears of Death could force into any Compliance with the antichristian Apostacy, but who persevered in the Profession of the Christian Faith, against all Opposition, neither yielding to the general prevailing Corruptions, or making any Acknowledgment of Subjection to the Authority and Dominion of the antichristian Power of the Beast; such as these the Spirit of Prophecy declared were the Persons to reign with Christ for these thousand Years.

Verbes of the ninth Chapter, where an Angel is sent to open it, as here to shut up Satan a close Prisoner in it. The shutting up of Satan in so close a Prison as a Pit or Dungeon under Ground, so sure a Confinement by locking it fast, and putting a Seal upon it, may well be understood to mean, that for this space of time the Devil who is represented the first in the Apostacy, and principal Agent in the Opposition to Truth, Righteousness, and Religion, shall be fully restrained from the Exercise of all Influence and Power, either to seduce Men into Error and Wickedness, or to persecute Men of Conscience, Constancy and Faithfulness.

As the Devil is represented the Head or Ruler of the evil Spirits or Angels, a Restraint of their Power seems also to be intended, in the Imprisonment of their Chief or Head; so that in the general, this seems to be the Meaning of the Spirit of Prophecy, in this figurative Description, that during all the time of this Period, that is for a thousand Years, "The Church of Christ shall enjoy Purity of Religion in Peace, without any Disturbance from those old Enemies of Mankind, working in the Children of Disobedience."

Daubuz on the Place.

"And this seems to imply, adds our Author, that all shall be converted, ——— however, if there be any that remain unconverted, they will, during the Imprisonment of Satan, be in so small a Number, ——— and so feeble in comparison of the true Christians, that they shall neither dare, nor be able, to disturb the Peace of Christ's Kingdom."

Id. ib.

It is not improbable, that shutting up Satan in the bottomless Pit or Abyss, may have a particular Regard to a Restraint on the Power of *Mohamedism*, and effectually stop the Prevalency of that Imposture, as before opening the bottomless Pit, had a principal Regard to the Rise and surprising Progress of it, *ch. ix.*

THIS Description of the Thrones, and of them that sat on them, is not, I conceive, to be understood, as if all who are afterwards said to live and reign with Christ a thousand Years, were set on these Thrones. The Expression, *I saw Thrones, and they sat upon them*, may mean no more, than that some sat on them, how few, or how many soever they might be. Though all are said to *live and reign with Christ*, that may well be understood of a free and full Enjoyment of the glorious Blessings and Happiness of this Kingdom of Christ.

The figurative Description seems to intimate Order and Government in this Kingdom of Christ, that some were to have Judgment given unto them, or to be raised to the Authority of Magistrates in it. This, as all other Governments, was to be made up of Governors, and Governed; and this Authority of Magistracy was given to them that sat on the Thrones, whoever they were, who were judged worthy of such Honour and Authority in this Kingdom of Christ. The Expressions seem to be an Allusion to the principal Court of *Israel*, in which the Members of the Sanhedrim sat on raised Seats, or Thrones, on each hand of the Prince, or President of the Assembly. Nor would this Representation be improper, though Christ himself should be supposed sitting on the principal Seat or Throne; for Christ himself speaking to his Apostles, says, *In the Regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall sit on twelve Thrones, judging the twelve Tribes of Israel*, Matth. xix. 28. In like manner, in this Prophecy, *And round about the Throne were four and twenty Seats, and upon the Seats I saw four and twenty Elders sitting, clothed in white Raiment, and they had on their Heads Crowns of Gold*. These four and twenty Seats are expressly four and twenty Thrones, και κυκλοθεν τῶ θρονῶ, θρόνοι εἰκοσι καὶ τεσσαρες.

Thrones, then, as Seats of Dignity, are to distinguish those who have the Administration of Government committed unto them, from the rest of the People, who are to be governed by them, and can in no Propriety be applied to every Member of the Kingdom, who lives under the Protection, and enjoys the Blessings of a Government.

It is a Question of Consequence to the true Meaning and right Understanding of this Prophecy, how we are to understand the *Souls of them who were beheaded for the Witness of Jesus*, and who are the Persons who had *not worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands*; or, which is the same, who are the Persons whom the Prophecy intends to represent, as enjoying the Blessings of that happy State of the Church.

Here Interpreters differ widely in their Opinion; some understand this Description literally, to mean a real and proper Resurrection of such Persons, who, in the former States of Persecution, were put to death for their Constancy in the Profession of pure Christianity; that is, the Martyrs under the Heathen Empire, and those who were slain under the Reign of the Beast. It is supposed, that all these Saints and Martyrs shall at this time be really raised from the dead, for a thousand Years before the general Resurrection;

tion; or, as a very ingenious Author represents it, "Those who have suf-
 " fered for the sake of Christ and a good Conscience, shall be raised from
 " the dead a thousand Years before the general Resurrection, and reign
 " with Christ in an happy State."

SECT. 19.

Burnet's
 Theory, l. 4.

c. 4.

But there are others, who understand this Description in a figurative
 Sense; they suppose the Prophecy intends such Persons as have the true
 Spirit and Temper of Martyrs, who have like Faith, Constancy and Zeal
 with those whom no Persecutions could prevail upon to deny the Truth,
 make *Shipwreck of a good Conscience*, or criminally comply with any of the
 Corruptions of their Times.

They who are for a literal Resurrection of the Martyrs, in order to live
 and reign with Christ for these thousand Years, principally insist on the direct
 Meaning of the Expressions, *The Souls of them that were beheaded for the*
Testimony of Jesus; which they think must mean, "The Martyrs under
 " the Heathen Roman Emperors; as Beheading was a Roman Punishment,
 " and as the very Souls that were beheaded, or dead, live again in the
 " Millennial State. They farther observe, This is the Reward promised to
 " the Martyrs, to the Souls who cry for Vengeance under the Altar, and who
 " overcome by Death, or by resisting the Enemies of Christ, and his Reli-
 " gion, unto Death. They observe, this is agreeable to the Doctrine of
 " St. Paul, 1 Thess. iv. 16. that the *Dead in Christ shall rise first*; that is,
 " they who died for Christ's sake. This Interpretation is confirmed, they
 " think, by the following Observation, that the rest of the Dead lived not
 " again till the thousand Years were finished; and therefore this is pro-
 " perly a first Resurrection. This shews, they add, that the Persons men-
 " tioned as dead and living, were once really dead. If they were not,
 " what Occasion was there to compare them with the rest of the Dead?
 " By which are to be understood, all such Christians who are dead, or shall
 " die, having no Title to the first Resurrection, as they were neither actu-
 " ally Martyrs, or Confessors."

Waple.
 Daubuz.

These Arguments are farther supported by several Conjectures, and by
 an Application of some Passages of Scripture that are supposed to favour
 them.

But they who, on the other hand, understand this Description in a figu-
 rative Sense, observe, that all the Expressions will very well bear such an
 Interpretation, that it will be more agreeable to the Stile of Prophecy, in
 particular to the Stile of this Book, which every where abounds in figura-
 tive Descriptions, that all these Expressions are used in the ancient Prophets
 in a figurative Meaning, and that there are unanswerable Difficulties at-
 tending a literal Interpretation of them.

Dr. *Whitby*, in a learned and judicious Treatise of the *Millennium*, has
 considered the whole Argument at large, where the Reader may find full
 Satisfaction; I shall only set before him the Sum of those Arguments which
 seem greatly to confirm the figurative Interpretation.

It is observed in the first place, that all these Expressions may very well
 be understood in a figurative Sense. The *Souls of them which were beheaded*
for the Witness of Jesus,—and which had not worshipped the Beast,

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XX.

may easily, according to the Manner of Prophetic Language, signify Persons of like Spirit and Temper with them, of like Faith, Patience, Constancy, and Zeal. *John* the Baptist was *Elias*, because he came in the Spirit of *Elias*. This is *Elias*, says our Saviour, which was for to come, *Matth.* xi. 14. And *St. Luke* speaking of *John*, preparing the Way for the Appearance of the Messiah, thus explains it: *And he shall go before him, in the Spirit and Power of Elias*, *Luke* i. 17. Thus a State of the Church, in which the Spirit of the antient Martyrs and Confessors, and the Purity of those Times shall return, may be described as a Church of Martyrs, a Church so nearly resembling them, in Temper, Constancy and Zeal.

It is a very easy and natural Figure, as well as very common in this Book of Prophecy, to describe Persons by the Names of such, whose Tempers and Characters they imitate and follow. Thus the Names of *Sodom*, *Egypt*, and *Babylon*, are so often ascribed to *Rome*, on account she nearly resembled them in *Corruption*, *Pride*, and *Cruelty*.

The other Expressions, of a *Resurrection*, of *living* and *reigning*, were used before in antient Prophecy, to signify the Restoration of the Church from a low and afflicted State. Thus the Prophet *Hosea*, exhorting to return unto the Lord, for he hath torn and he will heal, he hath smitten, and he will bind us up; he adds, *after two Days will he revive us*, or make us live again, *on the third Day will he raise us up, as from the Dead, and we shall live in his Sight*, *Hosea* vi. 1, 2.

In this Prophecy, when the two Witnesses were slain, and their dead Bodies lay in the Streets of the great City, *Rev.* xi. 7, 8. the Spirit of Life from God enter'd into them, and they stood on their Feet, *v.* 11. or they are represented under the Figure of being raised from the Dead.

It is moreover observable, that as all these Expressions may well be understood in a figurative Sense, agreeable to the Language of Prophecy, so it is more agreeable to understand them so in a Book of Revelations, delivered throughout in such a Style. Every Part of these Prophecies is so to be understood, the Book, the Seals, the Trumpets, the Beasts, the Witnesses, the Dragon, and old Serpent; and why not the Resurrection of the Martyrs and Confessors?

It is also very material, that these very Expressions seem to be taken from some Passages of Scripture, in which they are plainly used in a figurative Sense, and must be so interpreted. There is a remarkable Prophecy of *Ezekiel*, *c.* xxxvii. 3. concerning the Restoration of *Judah*, and her Return out of the Captivity. *And he said unto me, Son of Man, can these Bones live? And I answered, O Lord God, thou knowest.* It follows, *v.* 5. *Thus saith the Lord God unto these Bones, Behold, I will cause Breath to enter into you*; that is, a Spirit of Life, or living Spirit, and ye shall live. *And so I prophesied, as he commanded me, says Ezekiel, v.* 10. and the Breath, or Spirit of Life, came into them, and they lived, and stood up upon their Feet. The Meaning of these figurative Expressions is thus explained, *v.* 11, 12. *Then he said unto me, Son of Man, these Bones are, or signify, the whole House of Israel: Behold, they say our Bones are dried, and our Hope is lost: we are cut off for our Parts. Therefore prophesy and say unto them,*

them, Thus saith the Lord God, Behold, O my People, I will open your Graves, and cause you to come out of your Graves, and bring you into the Land of Israel. Or, I will bring you out of your Captivity, and into the Enjoyment of your own Country, Liberties, Laws, and Religion. SECT. 19.

It is farther to be observed, “ how fully the Description of the Conversion of the *Jews* answers to the *Millennium* of St. *John*, who useth the “ very Words by which their Prophets had foretold their glorious Conversion, as Dr. *Whitby* has shewn at large.” Whitby, Treatise of the true Millennium, c. 2. f. 3.

Now, as this happy State of the Church may well be understood of the fullest Accomplishment of the Prophecies, which speak of the Conversion of the *Jews*, and receiving them again into the Church, which St. *Paul* calls *Life from the Dead*, Rom. xi. 15. this Interpretation will be the most easy and proper, as most agreeable to the Sense in which they were used in the antient Prophecies, upon the like Occasion.

Yet farther, a literal and proper Resurrection of the Martyrs and Confessors, who suffered in the Heathen *Roman* Empire, and Reign of the Beast, is attended with many Difficulties, so great as render that Interpretation very doubtful and improbable.

Dr. *Whitby* has remarked, that a proper and literal Resurrection is never in the whole New Testament, expressed or represented to us by the living of the *Soul*, but by the Living, Raising, and Resuscitation of the *Dead*, the Raising of the *Bodies* of the Saints, of them that *slept* in the Dust, or in their *Graves*, or Sepulchres. Whitby, Ib. c. 3. f. 1.

The same learned Author farther observes, this Doctrine seems not well consistent with the happy State of Souls departed. . . . or with the high Prerogatives supposed to belong to the Souls of Martyrs . . . that this Doctrine does not well agree with the accurate Description of the Resurrection in the Holy Scriptures; for in all those Descriptions, there is no mention of a first and second Resurrection, or that one of them is to be a thousand Years after the other. They describe the Bodies at the Resurrection, fit to live in Heaven, and not on this Earth; they represent the Resurrection to be performed in a *Moment*, in the *Twinkling of an Eye*, 1 Cor. xv. 52. They represent, at that time, the *Dead in Christ shall rise first*; but then also, *we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air; and so we shall be ever with the Lord*, 1 Thess. iv. 16, 17. The Scriptures speak constantly of the Resurrection of all Saints, as of a Resurrection not to a temporal Life on Earth, but to an eternal Life in Heaven. Nor finally, does the Doctrine of a literal Resurrection well agree, our Author observes, with the Genius of Christian Faith, or with the Nature of Christian Hope, or with that Freedom and Temper of Spirit it requires from the Professors of Christianity, who are taught not to set their Hearts and Affections on Things on Earth, but on Things above, where Christ sitteth at the Right Hand of God, Coloss. iii. 1, 2, 3. Id. ib. c. 4. f. 1.

To these Observations of Dr. *Whitby*, let me add one or two Observations, which the Prophecy itself seems naturally to point out to us.

And,

And, *first*, this Prophecy seems to suppose such Inhabitants of the Earth, during the *Millennium*, as were the Inhabitants of the Earth, when the Beast was destroyed, or Men in the usual State of natural Succession; not Persons raised out of the Grave, or fetched from the separate State of departed Souls.

Here is no Intimation, that all good and faithful Christians are to be slain at this time, together with the Beast and his Followers, to make room for Martyrs, and Persons who died some Hundreds of Years before, to inhabit the Earth in their room. Besides, they are represented in this State of the *Millennium*, as liable to be misled by the deceitful Arts of *Satan*, and the Terrors of *Persecution*; for which reason, the Safety and Security of the Church in this Period, is represented by laying a Restraint upon *Satan*, that he should not deceive the Nations, or shutting him up in the bottomless Pit, that he should deceive the Nations no more, till the thousand Years should be fulfilled. The Inhabitants of the Earth then, are supposed in the Prophecy, capable of being deceived, and in Danger of it, if the Power of *Satan* had not been so fully restrained. The Order of the Prophecy seems farther to confirm this Observation; for when the thousand Years shall be expired, *Satan* must after that be loosed for a little Season, and he shall make so bad use of that little time, as to deceive many, so far deceive them, as to gather a very great Number of them together, to attack the Saints, and the beloved City. Must these new Enemies of Christ and his Religion, be some of the old Persecutors raised from the dead, or some of the Martyrs after their Resurrection, seduced by *Satan* into his Party? Or must they be, as the Prophecy seems plainly enough to suppose, such a Succession of Men as now inhabit the Earth?

The Prophecy itself gives us occasion to make this farther Observation, that this Prophecy places the general Resurrection after these thousand Years are expired, after *Satan* shall have made a new Attempt against Truth and Righteousness, and with very great Numbers, as the Sand of the Sea; and after they shall be utterly destroyed by Fire coming down from God out of Heaven. Now the Prophecy describes this Resurrection, which is to follow the *Millennium*, and Defeat of the last Attempt of the Enemies of Truth, as a general Resurrection of all Persons, without any Exception, without the least Intimation of so considerable a Resurrection, above a thousand Years before, as this Resurrection of the Martyrs must have been, if meant literally. *I saw the Dead, small and great, stand before God . . . and the Dead were judged out of those Things that were written in the Books, according to their Works, Rev. xx. 12.* They who were judged, were the Dead then raised to Life: Then the Dead were all raised, small and great.

It should seem then, that a literal and proper Resurrection of Martyrs, to live on Earth a thousand Years before the general Resurrection and Judgment, is not a necessary Sense of this Prophecy, nor so natural or probable a Sense as the figurative. It should seem, that the literal Sense is liable to many Difficulties, and hardly reconcileable to the other Descriptions of the same Prophecy, and to other Passages of the Scriptures.

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But the figurative Interpretation, viz. that this Prophecy should mean an happy State of the Church on Earth, well answers the whole Design of the Prophecy, and appears the easier and more probable Meaning of the Words. SECT. 19.

The Church in Peace, free from Persecution, and all deceitful Arts of Satan, and wicked Men, enlarged with the Conversion of the *Jews*, and *Fulness of the Gentiles*, serving God as a Kingdom of Priests, in the Purity of Christian Worship, and enjoying all the Blessings of divine Protection and Grace, may well be expressed by *living and reigning with Christ*.

This short Description will then allow a Liberty to every one of applying to this happy State of the Church, whatever other Prophecies he shall find relating to the peaceful and prosperous State of the Church in the last Times. If we take care to apply them in an easy and natural Sense, agreeable to the true Meaning of this Prophecy, and true Nature of the Peace, Purity, and Happiness of the Church, designed by it, we shall rectify the Mistakes, and prevent the dangerous Errors that some may have fallen into, by indulging too far an unreasonable Fancy, and ungrounded Imagination; and the true *Millennium* will be very far from an unreasonable Doctrine, or a dangerous Enthusiasm.

TEXT.

PARAPHRASE.

5 But the rest of the dead lived not again, until the thousand Years were finished. This is the first Resurrection.

While this happy State of the Church shall continue, the Party of the Beast, they who were united in Opposition to pure Christianity, and in persecuting Christ's faithful Servants, the Remnant who were slain with the Sword of him that sat on the Horse, c. xix. 21. shall not revive, or recover any Part of their former Power, but remain altogether unable to disturb the Peace or Prosperity of the Church, till the thousand Years shall be accomplish'd. This happy State of the Church may well be called *Life from the dead*, or a *first Resurrection* (b). In

(b) There is mention in this Prophecy, of two Sorts of dead Persons; those who were slain by the *Witness of Jesus*, and those that were slain by the *Sword of him that sat on the Horse*. As here is an Account of the Death of faithful Christians by their Persecutors, and of their Persecutors themselves by Christ, these Persecutors are called the *Remnant*, the Rest, *οι λοιποι*.

It is very agreeable to the Design and Connection of this Prophecy, to understand the Rest of the Dead, who lived not again till the thousand Years were finished, of the Rest or Remnant, viz. of those that were slain with the Sword of him that sat on the

6 Blessed and holy is he
that hath part in the first
Resurrection; on such the
second Death hath no Pow-
er, but they shall be Priests
of God, and of Christ, and
shall reign with him a thou-
sand Years.

In this eminently glorious State of the 6 Church, Happiness and Holiness shall not be separate, as they now often are; then they shall be join'd inseparably together; they shall be free from all Affliction, and from all Fears of Trouble, when the Wicked shall be condemned to the Lake which burneth with Fire and Brimstone, the second Death shall not hurt them, they continuing faithful in the Service of God, to which they are consecrated by the Christian Profession, shall live as Priests to God and Christ, and shall reign in a pure, peaceful, and glorious Church-state, under Christ's Protection and Favour (c).

the Horse. Thus the dead Church raised to Life, and living and reigning for a thousand Years, and the Enemies of the Church remaining dead, and not living again till the thousand Years were finished, will exactly agree in the same figurative Meaning. This will be a Sense consistent with the Resurrection of the antichristian Party again, for a little Season, after the thousand Years shall be finished.

Dr. Hammond, though he refers this Prophecy to a very different Period, yet from the Connection of the Words, perceived this was the true Meaning of the *rest of the Dead*. Who the rest of the dead are is manifest, not all besides the Martyrs, but those formerly named, *v. 4.* that is, they who *worshipped the Beast or his Image, or received his Mark in their Foreheads or Hands*.—And therefore these may well be the rest of the Dead here, it being punctually said of them, *c. xix. 21. οι λοιποι*, the rest were slain; and then, that *they lived not again till the thousand Years were finished*, must needs signify, that the Church was now for that space free from such Heathen Persecutors, and purified from such avowed Mixtures of those vile unchristian Practices, which is but the negative Part annexed to the positive precepting. So that, to use the Words of Mr. Baxter, “The rest of the Dead, even the subdued Pagans, (or Papists, say others) were kept as in a State of Death, out of Power, till the Dragon revived their Power again, a thousand Years after.”

(c) To reign with Christ may well be understood in a figurative Sense, as we are said to be *crucified with Christ*, and to *live with him*; or as Christ himself is said to *live in us*, Gal. ii. 20. “Happy Days of Peace and Righteousness, of Joy and Triumph, of external Prosperity, and internal Sanctity, when Virtue and Innocency shall be in the Throne, Vice and vitious Men out of Power and Credit, are prophesied of in Scripture, and promised to the Church of God.” Such a Kingdom, which shall be a Kingdom of Righteousness as well as Peace, under a peculiar Divine Presence and Conduct, may well be called the *Kingdom of God, and his Christ*, and they may be said to *reign* with him, who through his Favour shall enjoy all the Blessings of that happy State.

Burnet's
Theory. l. 4.
c. 5.

CHAP. xx. 7. SECT. 20. *Period Fifth.*

C O N T E N T S.

THE following Verses of this Chapter inform us, that the happy Days of the Church, prophesied of in the foregoing Vision, will at length have their Period, though they are to continue for a long Time, and are not to expire till after a thousand Years : Yet then, there shall be one Attempt more against the Purity of Religion, and against the Peace and Prosperity of the Christian Church.

Satan is to be released for a little Time, or Season ; but, in that little Season, he shall deceive many, and so far seduce them, as to prevail upon them to join with him in his Apostacy.

This new Attempt against Truth and Righteousness, shall end in the utter Ruin of the Enemies of Christ and his Religion ; they shall be totally defeated, and their obstinate Wickedness punished with everlasting Destruction.

This State of the Church and World, so different from the preceeding, deserves to be considered as a new Period, which will therefore be the Fifth in Order.

T E X T.

P A R A P H R A S E.

7 *And when the thousand Years are expired, Satan shall be loosed out of his Prison.*

I was farther inform'd in my Prophetic Visions, that this happy State of the Church was not to be perpetual, like the Happiness of the heavenly State ; for at the End of the thousand Years, the extraordinary Restraint laid upon the Enemies of Truth and Righteousness, should be taken off, as if Satan was let loose out of his Prison, to deceive the World into Error, and Enmity against the Professors of true Religion.

8 *And shall go out to deceive the Nations, which are in the four Quarters of the Earth, Gog and Magog, to gather them together to Battle, the Number of whom is as the Sand of the Sea.*

9 *And they went upon the Breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City, and Fire came down from God out of Heaven, and devoured them.*

10 *And the Devil that deceived them, was cast into the Lake of Fire and Brimstone, where the Beast and the false Prophet are, and shall be tormented Day and Night, for ever and ever.*

No sooner shall this Restraint be taken off, but Satan shall again attempt to form and head a Party, by seducing Men of weak and evil disposed Minds; and he shall find such Persons in the several Parts of the Earth, who, like the Descendants of Gog and Magog, the Scythians and Tartars, shall gather together in great Numbers, in order to invade, and ravage their Neighbours, and disturb the Peace and Happiness of the Church.

They shall come, like the barbarous Northern Nations, described in foregoing Prophecies; they shall make their Invasions so suddenly, and with such Numbers, that they shall spread far and wide over the peaceful Habitations of the Saints, and besiege them even in their Camps, and Capital Cities, and threaten to spoil and subdue them. But this Attempt shall not be like former Invasions of the barbarous Nations, who possessed themselves of the Countries they invaded, in right of Conquest over the former Inhabitants; for God shall protect his faithful Servants, and destroy their Enemies in a very extraordinary manner: God shall send Fire out of Heaven to destroy them, as he did the wicked Inhabitants of Sodom and Gomorrah, (*Gen. xix. 24.*) and as he threatened Gog and Magog in the ancient Prophets, (*Ezek. xxxix. 1, &c.*)

And the Devil, the principal and chief Leader of this new Apostacy and Rebellion against God, and the Kingdom of his Son, shall then be punished suitably to the Greatness of his Crime. He shall not only be shut up, and put under restraint as before; but now he shall be cast into a Lake of Fire and Brimstone, where he is to be punished with the Beast and

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SECT. 20.

false Prophet, for ever; his Power shall never more revive; his Anguish and Torment shall be endless, without any Hope of Relief, to all Eternity.

THIS Period, though it is represented very short, yet deserves particular Attention, on account of the Circumstance of Time in which it is placed, between the End of the thousand Years and the final Judgment; and also, as it represents the State and Condition of the Earth, to be much the same as at present, except an extraordinary Restraint laid on Satan, and the extraordinary Purity, Peace, and Happiness of the Church, arising from a peculiar Protection and Blessing of Christ. For we see, no sooner is Satan loosed, and his Restraint taken off, but he finds great Numbers of Persons ready to be deceived, and to join in disturbing the Peace, and corrupting the Purity of the Church.

The Theory of a very learned and ingenious Author, which supposes Burnet's Theory, l. 4. c. 10. the happy State of the Church for a thousand Years, cannot be in this present Earth, but must be after a Conflagration, when it shall be first destroyed, and then restored to a *Paradisaical* State, is attended with a very great, and, as I think, an unanswerable Difficulty, from this State of the World, after the thousand Years shall be finished.

The ingenious Author is fain to suppose some Persons, Sons of the Earth, generated from the Slime of the Ground, and the Heat of the Sun, Id. ib. p. 149. as brute Creatures, he says, were at first.

But as such an Original of Mankind is, I think, unaccountable; so, I hope, the Prophecy has no Difficulty in it, that stands in need of so strange a Solution. For notwithstanding the general Peace and Purity of the Church, the many Converts to true Religion, and the great Number of Persons truly Religious, and who live up to the Principles, and in the Practice of pure Christianity, there may be also some Persons of evil disposed Minds, uneasy with the Purity of true Religion, easily moved by the Passions of *Envy*, *Covetousness*, and *Ambition*, whenever an Opportunity shall offer to gratify them. The Prophecy says nothing to make this impossible, or improbable; this Circumstance rather makes it a likely Supposition, and certainly much more natural, than to raise a great Number of wicked Persons from the Dead, or cause them to spring out of the Slime of the Earth, to revive a new Persecution of the Christian Faith and Religion.

The Expressions of this Prophecy seem to be taken from the Prophet *Ezekiel*, in the 38th and 39th Chapters. The Word of the Lord orders *Ezekiel* to *set his Face against Gog, the Land of Magog, the chief Prince of Meshech and Tubal, and prophesy against him*, Ezek. xxxviii. 2.

Magog was a Son of *Japhet*, Gen. x. 2. from whom the *Scythians* are generally supposed to be derived; the *Mogul Tartars*, a People of the *Scythian* Race, are still so called by the *Arabian* Writers, a People who

CHAP.
XX.

Lowth, on
Ezek.
xxxviii.

above all others have best preserved the most antient Names, as well as the most antient Customs. The Prophet *Ezekiel* joins to *Gog* and *Magog*, *Gomer* and all his Bands, the Houle of *Togarmah* of the North Quarters, and all his Bands, v. 6. And, (v. 15.) *thou shalt come from thy Place, out of the North Parts, thou, and many People with thee.* This seems sufficiently to shew, that *Gog* and *Magog*, with *Gomer* and *Togarmah* of the North Quarters, were a Northern People, some of the many Nations who were comprehended under the general Name of *Scythians*. These were People used to invade their Neighbours in great Numbers, to spoil their Country, and rob them of whatever they could lay their Hands on. So the Prophet describes them, v. 13. *Art thou come to take a Spoil? Hast thou gathered thy Company to take a Prey? To carry away Silver and Gold, to take away Cattle and Goods, to take a great Spoil?*

I shall only add, that the very learned *Bochart* thinks it credible, that the Names of *Russians* and *Muscovites* are derived from *Rhos* and *Messbech*, mentioned in this Prophecy of *Ezekiel*. *Credibile est ex רחש Rhos וּמֶסֶכ Mesech, id est, Rhossis & Moschis, vicinis populis circa Araxim, (de quibus Ezekiel) descendisse Russos, & Muscovitas, gentes in Europæa Scythia celeberrimas, quæque latissime patent.*

Bochart.
Phaleg. l. 3.
c. 13. p. 188.

The Punishment of these Spoilers, viz. *Gog* and *Magog*, and the Bands joined to them, is thus described by the Prophet, *Ezek. xxxviii. 22, 23. And I will plead against him with Pestilence, and with Blood, and I will rain upon him, and upon his Bands, and upon the many People that are with him, an overflowing Rain, and great Hailstones, Fire and Brimstone. Thus will I magnify myself, and sanctify myself, and I will be known in the Eyes of many Nations, and they shall know that I am the Lord.*

The Nations then of *Gog* and *Magog*, were a very fit and proper figurative Description of the *Enemies* of true Religion, and of the faithful Professors of it, of their Neighbours Peace and Prosperity.

It may likewise be here, as Mr. *Daubuz* observes it is in many other Places, that the Event shall agree with the *Letter*, as well as with the *figurative* Expressions. "There may remain, according to Mr. *Pyle*, in the "farther and more distant Parts of the World, much People still persisting "in Ignorance and gross Superstitions. . . . These rude Nations, prompted by Envy at the Plenty and Happiness of the Christian Kingdom, and "out of Desire of Riches, Spoil and Plunder, (which is the true Spirit of "Satan, the Father of Mischief) will be permitted to invade the Christian "Territories in vast Bodies and Armies."

However it be, whether these Expressions be only *figurative*, or whether they contain also something *literal*, the Substance of the Prophecy will be to this Purpose: That after the thousand Years of Peace and Purity, the Church shall once more be disturbed by Persons, like the barbarous Northern Nations, who have often disturbed the Peace of the World by their Invasions. But it shall prove a fruitless Attempt, and end in their compleat and final Destruction; a Day of righteous Judgment will come, when true Religion, Peace, and Happiness, shall be united inseparably, without any future Molestation, or Disturbance, for ever.

C O N T E N T S.

THE Course of these Prophecies, after many important Visions describing the State of the Church and World in this present Life, brings us at last to the great and final Judgment, when the whole Scene and Mystery of Providence shall be finished. Then the great Doctrine, which runs through the whole of these Prophecies, will be fully verified, That Truth and Righteousness shall surely prevail in the End, against Error and all Iniquity; Eternal Happiness shall be the Reward of the Faithful, and everlasting Destruction the Punishment of the Wicked. Then all shall be judged, *every Man according to his Works*. This is represented as a sixth Period of Providence; after which there will be in the seventh Period, an everlasting Sabbath, a State of eternal Rest and Happiness for all the Righteous, and of the most perfect Worship of God, in the Praises and Devotions of the heavenly Church.

T E X T.

P A R A P H R A S E.

11 *And I saw a great white Throne, and him that sat on it, from whose Face the Earth and the Heavens fled away, and there was found no Place for them.*

I farther beheld in another Vision, 11 what was to follow upon this full complete Destruction of the Enemies of Christ and his Religion. The general Judgment was represented to me after this manner: I saw in my Vision, a glorious shining Throne erected; I then beheld a Person sitting on it; at his Appearance, the whole Frame and Constitution of the World alter'd and changed, and quite pass'd away; so that the present Heavens and Earth were found no more (a). Here-

(a) This Expression, *The Earth and the Heavens fled away, and there was found no Place for them*, seems plainly to intimate such a Change and Alteration; as will well agree with St. Peter's Description, that *then all these Things shall be dissolved*, 2 Pet. iii. 11. This Dissolution the same Apostle describes more particularly as to the

12 And I saw the dead, small and great, stand before God, and the Books were opened, and another Book was open'd, which is the Book of Life, and the dead were judged out of those Things which were written in the Books, according to their Works.

Hereupon I beheld in my Vision, a ¹² general Resurrection of all the Dead; all Ranks and Orders of Men, the lowest as well as the greatest, appeared before this Judgment-Seat of God, and they were all judged according to the most impartial Rules of Justice and Equity, as it should appear by their Works, whether they were under the Condemnation of Sinners, or entitled to the Mercies of God, and Promises of eternal Life, that they were true and faithful Christians, to whom the Salvation of God is promised according to the Gospel of the Lord Jesus Christ (*b*).

the manner of it. *The Heaven shall pass away with a great Noise, and the Elements shall melt with fervent Heat: the Earth also, and the Works that are therein shall be burned up, v. 10. At this coming of the Day of God, the Heavens being on Fire, shall be dissolved, and the Elements shall melt with fervent Heat, v. 12. This great Change of the present State of the World, is to make way for new Heavens, and a new Earth, wherein dwelleth Righteousness, v. 13. Thus, the Heavens and Earth shall pass away, and there shall be found no Place for them.*

(*b*) This Description of opening the Books, and judging out of the Things which were written in the Books, according to their Works, seems an Allusion to the Methods of human Courts of Justice. There are stated Laws, or Rules of Justice, by which all accused as Criminals were to be tried, and according to which they were to be found guilty, or acquitted. These Laws, collected into a Body, were called the *Codex*, or Book of Laws; and when any Persons were accused, and found guilty, their Actions must appear to be criminal, as against some of the Laws in that Book. Now the plain Evidence of the Laws of Righteousness, the perfect Knowledge God has of all Mens Actions, the full Conviction of every Man's own Conscience, wherein he has transgressed those Laws of Righteousness, may sufficiently answer a legal Accusation and Proof. The Sinner will be convicted by his Works, to have transgressed the Laws of Righteousness, whether promulgated by the Light of Reason, or by the Authority of particular Revelation.

In humane Courts of Justice, it is allowed to every Person to make his Defence, and urge what he has to offer, either to prove himself innocent, or that he is intitled to Favour or Pardon.

The Book of Life seems to allude more particularly to this Plea of the Person accused. The Book of the Revelation of Jesus Christ has promised the Pardon and Forgiveness of Sins, and the Gift of eternal Life, to all true and faithful Christians. The Faith, the Patience, the Perseverance of true Christians, will be proved by their Works; these shew them to be true Christians, and therefore that they are intitled to the Mercies of God, and the Promise of eternal Life, according to what is written in the Book of Life, the Book of the Revelation of Jesus Christ, which has brought Life and Immortality to Light.

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TEXT.

PARAPHRASE.

SECT. 21.

¹³ *And the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them, and they were judged every Man according to their Works.*

This Judgment was so general, that all the Dead, without Exception, were raised ¹³ again to Life, to be judged according to their Works, whether they died in the Sea, and were buried in the Waters, or by Land, and were buried in Graves; all in the invisible State of the Dead were brought forth to this universal Judgment.

¹⁴ *And Death and Hell were cast into the Lake of Fire. This is the second Death.*

After this Resurrection to Judgment, ¹⁴ there shall be no more natural Death; they who are judged shall not return to their Graves again: for Death and *Hades* shall be destroyed. But there is a second Death, the Portion of all who shall be found guilty, and condemned in this Day of righteous Judgment.

¹⁵ *And whosoever was not found written in the Book of Life, was cast into the Lake of Fire.*

For as many as shall not then appear, ¹⁵ before this impartial Judge, to be true and faithful Christians, and as such register'd in the Rolls of the true Church of Christ, shall be punished as the Enemies of God's Government, and of true Religion; they shall be cast into a Lake of Fire, and shall suffer a second Death, in a State of everlasting Destruction (c).

(c) St. Paul's Description may give some Light to this Vision of St. John, 2 Thess. i. 7, &c. *The Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power, when he shall come to be glorified in his Saints, and admired in all them that believe, in that Day.*

C H A P.

C H A P. XXI.

SECT. 22. *Period Seventh.*

C O N T E N T S.

WE are now come, in the Course of these Prophecies, to the End, the Consummation of all Things.

This Vision stands in the Prophecy, after the last Attempt of the Enemies of Religion had been defeated; after the Dead, small and great, had appeared before God's Judgment-Seat, and were judged according to their Works; after all the Wicked were doomed to everlasting Punishment, and all who were not found written in the Book of Life, were cast into the Lake of Fire.

This Order of the Prophecies seems to point out to us, that the new Heavens and new Earth, represented in this Vision, signify that State of unchangeable Perfection, and heavenly Happiness, to which the true and faithful Servants of the living God shall be advanced, when all their Trials and Sufferings in this Life shall be ended.

Nothing could be more proper to the useful Design of these Revelations, than such a Conclusion of them, with so affecting a Representation of the final, compleat, and everlasting Happiness of all the true Worshippers of God, and faithful Servants of Jesus. This is a powerful Motive to present Patience, a firm Foundation of present Hope, a strong Encouragement to Zeal in the Cause of true Religion, and Constancy in the uncorrupt Faith of Jesus, when such a Reward is set before us, and promised to all who shall be faithful to the End.

It is a very antient Observation, which Men of closer Thought and better Sense have long since made, that Happiness is the Reward of Virtue in the End. It is a memorable Moral of *Euripides*,

Eurip. Ion.
ad finem.

Εἰς τέλος γὰρ οἱ μὲν εὐθλοὶ,
τυγχανουσιν ἁγίων.

But

But here is a sure Word of Prophecy, which before-hand acquaints us what will be the last Period and State of Things. The present World, for a few Years, a very few in comparison of Eternity, will be a State of various Sorts of Trials and Troubles, of Evils caused by wicked Men, of Evils wherewith the righteous Governor of the World punishes their Wickedness; but the unchangeable Purpose of God has appointed another State of Things, when the Dead shall be raised, and judged according to their Works; all the faithful Servants of God and Christ will enjoy a State of eternal Life, in perfect Peace and Security, in complete Prosperity and Happiness. SECT. 22.

It is with great Advantage, this Encouragement is given the Church in such a Prophecy. An Observation of the faithful and punctual Accomplishment of the former Parts of this Prophecy, in Times past, for several Hundreds of Years, serves much to confirm our Faith and Hope, in as faithful and punctual Performance of what remains.

We may be well assured, that God will reward all the Faithful with a State of perfect and endless Happiness at the last, however he may permit Error and Persecution to prevail for a Time, in this present State of Life.

It must be owned, several Interpreters of good Reputation, understand the following Vision, a Description of the happy State of the Church, during the thousand Years in which it shall reign with Christ; or to describe the full and complete Reformation of the Christian Church, during the last Period upon Earth. Pyle, Preface, 22.

As I can see nothing in the Prophetic Description, to confine it to this Meaning, so I apprehend the Order of the Prophecies, the chief and principal Design of them, and the Description itself, greatly favour the Judgment of those learned Writers, who understand these last Visions, of the future State of Happiness in Heaven, after the general Resurrection, and last Judgment.

Thus the seventh and last Period concludes the whole Plan of Providence, and finishes it in an endless Sabbatism.

TEXT.

PARAPHRASE.

1 **A**ND I saw a new Heaven, and a new Earth: for the first Heaven, and the first Earth were passed away, and there was no more Sea.

AFTER the foregoing Visions, in which I beheld a Representation of the State of the Church and World, to the Consummation of all Things, I had the final Happiness of the true Worshipers of God represented to me in a new Vision; in which I beheld a perfectly new State of Things: The Heaven and Earth in which we now live, being quite passed away, melted with fervent Heat, and dissolved in Fire; there was a new Heaven and new Earth, in which I perceived one thing very remarkable, that there was no Sea. To signify, there should be no turbulent unquiet Spirits, to disturb the Peace of that happy State; nor should a tyrannical or persecuting Power ever arise in it (a).

The

(a) It is not very probable, the Spirit of Prophecy should have a Regard to the *Theory* of a late ingenious Author, who has contrived, that there shall *literally* be no more Sea in his new Earth, after the Conflagration: For however true we may suppose such a Circumstance in *Theory*, it could hardly be intelligible to any who should read this Prophecy, at least till the *Theory* had discovered it.

We perceive all the other Parts of this Description are figurative. It is remarkable, that the *Beast with seven Heads, and ten Horns*, the Author of all the Calamities of the third long Period, *rose out of the Sea*, Rev. xiii. 1. And the same tyrannical oppressive Power, under the Figure of the great Whore, is described as sitting on many Waters, Rev. xvii. 1. And in Scripture, any great Collection of Waters is called a *Sea*; and these Waters are interpreted to signify *People*, and *Multitudes*, and *Nations*, and *Tongues*, who were seduced to oppose the Truth, and persecute the faithful Servants of Christ.

The Sea moreover, when raised into a Storm, is a proper Figure to express the *Rage*, *Passion*, and *Tumult* of unquiet, evil, and seditious Minds. Thus *Daniel* describes the Rise of the four tyrannical Empires: *I saw in my Vision by Night, and behold the four Winds of the Heaven strove on the great Sea: and four great Beasts came up from the Sea, diverse one from another*, Dan. vii. 2, 3. To denote the Commotions of the World, the unquiet troublesome State of Affairs out of which new Tyrannies and oppressive Powers usually have their rise.

This Circumstance then, in the new Heaven and new Earth, that *there was no Sea*, is very proper to express in Prophetic Language, that in this happy State, there will be no turbulent unquiet Spirits, to be managed by the Ambitious; and therefore no fear any Beast should again rise out of the Sea. The most judicious Jewish Writers understand *new Heavens*, and *new Earth*, to mean a new State of Happiness, in which

TEXT.

PARAPHRASE.

SECT. 22.

2 *And I John saw the Holy City, new Jerusalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband.*

The Blessedness of this State was farther represented to me, by the Model of a noble City, as a *New Jerusalem*; which Model seem'd to descend leisurely out of Heaven, as it were, and come nearer to me in the Air, that I might observe it more distinctly: I perceiv'd it was set out with all the Splendour us'd at high Festivals, or Marriage-Solemnities (b).

3 *And I heard a great Voice out of Heaven, saying, Behold the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God.*

Moreover, a Voice from Heaven attended my Vision, and explained the Meaning of it more particularly; for the Voice from Heaven declared, that God would fully accomplish all that Good to his faithful Servants, which his Tabernacle signified to them, as the Seat of his Presence, and Testimony of his Favour; he would bless them as his favoured People, and as their God he would be their Shield, and their Reward, and bless them with all Protection and Happiness.

4 *And God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there*

For such shall be the blessed Effects of God's Presence with his People, and of his Grace and Favours to them, that they shall meet with no more Troubles and Afflictions, to draw Tears from their Eyes, as, in this present Life, all do

which former Sorrows and Troubles shall be remembered no more. So *Maimonides*, More Nevo-
Quod dixi, creabo novos caelos, &c. id ita intelligo, quod vos positurus sum in laetitiam chim, *Par-*
perpetuam, loco luctus, & anxietatis prioris, neque illius luctus prioris memoria sit 2. l. 29. p.
mansura. 268.

(b) What St. John saw coming down from Heaven, seems to have been the Plan or Model of the *New Jerusalem*, which proves nothing where this happy State of the Church is to be enjoyed, much less will it determine it to be on Earth, as some have argued, because it is said to come down from Heaven; for the *Model* in the Vision might well do so, wherever it was, that the Church should enjoy the Happiness represented by it.

Besides, to come down from Heaven, or from God, in Scripture-Language, means the divine Original of a Thing, or that God is the Author of it. The Baptism of John was from Heaven, Mark xi. 30. because his Authority was from God, and not from Men. When the Apostle mentions the *Jerusalem which is above*, Gal. iv. 26. or the supernal *Jerusalem*, he seems to mean a State of heavenly Original and Constitution.

CHAP.

TEXT.

PARAPHRASE.

XXI.

there be any more Pain :
for the former Things are
passed away.

more or less. They shall no more be subject to Death, as all, without Exception, are in this mortal State. Every Thing that can cause Pain, or occasion Sorrow, shall be far removed from this happy State. These were the Afflictions of mortal Life, but now Death and the invisible State are no more ; all former Afflictions are passed away, and shall remain no longer (c).

5 And he that sat upon
the Throne, said, Behold,
I make all Things new.
And he said unto me, Write,
for these Words are true
and faithful.

The Happiness of this State was not 5 only declared by a Voice from Heaven, it was solemnly confirmed by the Oracle from the Throne : Take notice God will make a full Change of all Things, in the Form and State of the World ; nor shall any of its former Afflictions remain. Record this Declaration and Promise : they contain nothing but what is most certainly true, and what in its due time shall be faithfully and fully accomplished.

6 And he said unto me,
It is done : I am Alpha
and Omega, the Beginning
and the End. I will
give unto him who is a-
thirst, of the Fountain of
the Water of Life freely.

And now shall be the Consummation 6 of all Things ; all God's Promises shall be accomplished in the full Happiness of his Servants and Saints. God who will execute all his Purposes from the Beginning to the End, will perfect the Happiness of those who have been faithful to his Cause. He will abundantly satisfy their Hopes and Desires of eternal Life ; Happiness shall ever flow in upon them, as Water ever runs from a quick Spring, or overflowing Fountain.

(c) Such a State as is here described, free from all Pain, Sorrow, and Death, seems a Description of some better State than what this present Life and World can afford.

Let

TEXT.

PARAPHRASE.

SECT. 22.

7 *He that overcometh shall inherit all things, and I will be his God, and he shall be my Son.*

Let this be an Encouragement to Faithfulness, Constancy, and Perseverance : 7 They who shall resist and overcome the Temptations of a corrupt World, shall not lose their Reward, God himself will be their God, their Portion, and their Happiness. He will receive them as his Children, confirm their Right as the Sons of God, to inherit all the Blessings and Happiness of eternal Life (d).

8 *But the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their Part in the Lake which burneth with Fire and Brimstone : which is the second Death.*

But the Case shall be quite otherwise 8 with all the Enemies of true Religion, who have either deserted it, or apostatized from it, or opposed it. The Cowardly, and Distrustful, who either had not Faith in God's Promises, or Courage to persevere, on the Encouragement of his Promises ; all who indulged themselves in abominable Vices, who, to gratify their Lusts, were guilty of Murders, Whoredom, Deceit, Idolatry, and Lying ; all these shall have their Portion with the Devil, to whose Party they joined themselves, and shall with him undergo the Punishment of the second Death, in the Lake which burneth with Fire and Brimstone.

(d) The Expression, *He that overcometh, shall inherit all things*, seems to refer to the Promises made to them who overcome, in the Epistles to the Seven Churches, and very strongly enforces them as Motives and Encouragement to Patience and Perseverance. *To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God. He that overcometh, shall not be hurt of the second Death. To him that overcometh, will I give to eat of the hidden Manna. To him that overcometh, and keepeth my Works to the End, to him will I give Power over the Nations : the same shall be clothed in white Raiment, and I will not blot out his Name out of the Book of Life, but I will confess his Name before my Father, and before his Angels : I will make him a Pillar in the Temple of my God, and he shall go no more out. Finally, To him that overcometh, will I grant to sit with me on my Throne, even as I overcame, and am sat down with my Father on his Throne.* All these Promises seem to be summed up and fulfilled in the Inheritance of all things, or the complete Happiness of eternal Life.

Besides

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XXI.

TEXT.

PARAPHRASE.

9 *And there came unto me one of the seven Angels, which had the seven Vials full of the seven last Plagues, and talked with me, saying, Come hither, and I will shew thee the Bride, the Lamb's Wife.*

10 *And he carried me away in the Spirit, to a great and high Mountain, and shewed me that great City, the holy Jerusalem, descending out of Heaven from God,*

11 *Having the Glory of God; and her Light was like unto a Stone most precious, even like a Jasper Stone, clear as Crystal;*

12 *And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children of Israel.*

Besides this more general Account of the final Happiness of the Faithful, an Angel, as a Nuntius or Interpreter, was sent to give me a more particular Description of the Glory of that blessed State. It was one of the seven Angels who had the seven Cups full of the last Plagues, in the foregoing Vision. He called upon me to come to him, and he would shew me more distinctly the Model of the holy City, the *New Jerusalem*, adorned as the Bride of the Lamb, on her Marriage Festival.

Then the Spirit of Prophecy changed the Scene of my Vision: I seemed to stand on an high Eminence, from whence I could distinctly survey the whole Model of this heavenly City, which was let down from Heaven, a Model of a divine Plan, and Workmanship (e).

The first Thing I observed in the Model of this holy City, was a most glorious Brightness, like the shining Light of the *Schechinah*, formerly the Glory of God in the Temple, and Symbol of his gracious Presence with Men; so that the Model shone as with the Lustre of a Diamond, to express a surprizing Beauty and Splendor.

I perceived also, that this City was walled about with a very thick and high Wall, to express the great Safety and Security of the Inhabitants, free from all Danger or Fear of any Attempt or Surprize by their Enemies. It had twelve Gates, three in each Side of the Wall,

(e) The Paraphrase expresses the Sense of *coming down from Heaven*, as it is explained, v. 2.

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¹³ *On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates.*

which stood towards the four Points of the Heaven, East, West, North, and South; and at each of the twelve Gates, stood an Angel, as a Centinel or Guard: each of the Gates was named after the Names of the twelve Tribes, as appeared by an Inscription over them, figuratively shewing, who had a Right to be admitted by the Guard of Angels, through the Gates into the City; such as had been faithful Members of the true Church: and expressing also the great Honour of that City, where Angels were appointed to do Duty as a Guard; an Honour properly due to the Majesty of God's Presence, and to the Seat of it.

¹⁴ *And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb.*

The Foundations of the City Wall were also adorned with Inscriptions of the Names of the twelve Apostles of Christ, who had this Honour as the Founders of the Christian Church, by Christ's immediate Commission and Authority; figuratively shewing, that they who shall build their Faith on the Foundation of Apostolical Doctrine and Institutions, have a Right to the Blessings of this holy and happy State.

¹⁵ *And he that talked with me had a golden Reed to measure the City, and the Gates thereof, and the Walls thereof.*

And I perceived, that the Angel-Interpreter, who was sent to instruct me more fully in these Things, appeared to have a golden measuring Rod, with which he measured the several Parts of this holy City; by which Measure was understood, the Greatness and Extent of the City, the exact Order and just Proportion of every Part of it: To shew figuratively, that this City was prepared for a great Number of Inhabitants, how small soever the Number of faithful Christians may at any time appear; and that every thing relating to the Happiness

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TEXT.

PARAPHRASE.

16 *And the City lieth four square, and the Length is as large as the Breadth: and he measured the City with the Reed, twelve thousand Furlongs: the Length, and the Breadth, and the Height of it are equal.*

17 *And he measured the Wall thereof, an hundred and forty and four Cubits, according to the Measure of a Man, that is, of the Angel.*

of that State was prepared with the greatest Order, Beauty, and Exactness.

Upon measuring, it appeared that the 16 City was an exact Square, of equal Length and Breadth, and of a very great Extent; for it appeared, upon measure, to be fifteen hundred Miles in compass, each Side three hundred seventy five Miles long. It was so regularly built, that all the Buildings were every where of the same Proportions, of a very exact and uniform Architecture (f).

Upon measuring the Height of the 17 Wall, I perceived it was one hundred forty four Cubits, of the common Measure among Men; for it was such a measuring Rod, that the Angel made use of in measuring the Height of the Wall (g).

(f) They seem to have mistaken the proper Meaning of these Expressions, who understand the *Height* of the City, whether of Walls or Buildings, to be equal to the *Length* or *Breadth* of it; according to which Account, the Houses and Walls of a City would be out of all Proportion. How large soever Men may conceive the Extent of a City, and of contiguous Buildings, Houses three hundred seventy five Miles high, are beyond all Propriety in the boldest Figures. Some Interpreters, to avoid this Difficulty, have taken in the Height of the Mountain on which the City is supposed to stand: I say, supposed to stand; for the Prophecy no where mentions it. St. John indeed was called up to a Mountain, to view the Model of the City; but it is not said, that the City itself was situated on a Mountain: Nor do I conceive, what this Supposition serves for, except to make the City a perfect Cube, for which I can see no Reason, a perfect Square answering all figurative Meaning full out as well.

Grot. in loc. Grotius justly observes, this Equality belongs to the Walls and Buildings, compared with each other, not with the Length and Breadth of the City. *Non idem dicit quod modo cum quadratam formam explicaret, sed aliud nempe, quaquam iret altitudinem & murorum, & ædificiorum fuisse æqualem.*

The Numbers themselves are evidently *typical*; they are taken from twelve, the Number of the Apostles, multiplied by a thousand. As before, the Number of the Members of the Christian Church was represented by One hundred forty four thousand, being One hundred forty four, the square Number of twelve, multiplied by a thousand. So that this Manner of numbering will very properly signify a City, of which faithful Christians are to be the happy Citizens, and settled Inhabitants; a City which shall have incomparably greater Extent, more Strength and Beauty, than ancient *Babylon*, *Rome*, or any other Seat of Empire ever known in this World.

(g) This seems to be the Measure of the Height of the Wall, in which we observe the Prophecy still keeps to the mystical Number of *Twelve*, multiplied into itself. The Height of the Wall is represented about seventy two Yards high, according to the lesser Cubit, or about eighty six Yards, according to the greater, sufficient to express great Security against all Attempts, and any Surprise by an Enemy.

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18 *And the Building of the Wall of it was of Jasper, and the City was pure Gold, like unto clear Glass.*

19 *And the Foundations of the Wall of the City were garnished with all manner of precious Stones. The first Foundation was Jasper, the second Sapphire, the third a Chalcedony, the fourth an Emerald,*

20 *The fifth Sardonix, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysothrasus, the eleventh a Jacinth, the twelfth an Amethyst.*

21 *And the twelve Gates were twelve Pearls; every several Gate was of one Pearl, and the Street of the City was pure Gold, as it were, transparent Glass.*

PARAPHRASE.

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The Walls appeared to be built with unparalleled Strength and Magnificence, not of Brick, or squared Stones, but of some precious Stone, as solid, firm, and beautiful as a *Jasper*; the City was every where adorned with pure Gold, and shone with the Brightness of Crystal (*b*).

The lower Parts of the Wall of the City were inlaid quite round, and beautified with a great Variety of precious Stones, such as were directed to be set in the High-Priest's Breast-plate of Judgment, where was the *Urim* and *Thummim*, which are interpreted *Light* and *Perfection*; and were a proper Emblem to express the Happiness of God's Church in his Presence, in the Blessing of his Oracle and Protection. The like Ornaments on the Foundation of the Walls of this City, may well express the perfect Glory and Happiness of all the Inhabitants of it, from the most glorious Presence and Protection of God.

Never was any City on Earth so richly and so gloriously adorned; for every Gate of the City was made of one large entire Pearl; and the publick Place of Assembly in the City was paved with a rich Stone, shining as Crystal, and set in pure Gold (*i*).

(*b*) I conceive it is the City, and not the Gold, which is represented shining as clear Glass, or Crystal. Our Copies which read *ομοια*, which agrees with *πολις*, seems a truer Reading than *ομοιον*. It is not so intelligible, how pure Gold should be like Crystal, but easy to conceive the City adorned with Crystal set in Gold.

(*i*) *Grotius* supposes, that the Gates of the City were made of a fine Marble, bright and shining as a Pearl; but may not the Prophecy design a very strong Figure, and suppose Pearls in all their Beauty, large and firm enough to make the Frontispiece of a Gate? The Street of the City seems well understood by *Grotius*, of the *Forum*, or Place of public Assembly, which is described as paved either with Squares of Gold, and Crystals, or with Crystal Squares set in Gold Borders; than which, Imagination can conceive nothing more rich and magnificent.

22 *And I saw no Temple there : for the Lord God Almighty, and the Lamb, are the Temple of it.*

There was one thing I observed in this new City very remarkable ; there was no Temple in it, but the Want of a Temple was abundantly made up : for *Jehovah*, the Almighty God himself, and *Jesus Christ* the Lamb, were instead of a Temple. They were present in this City in a much more glorious and perfect manner, than God was ever present in the Temple of the earthly *Jerusalem* (k).

23 *And the City had no need of the Sun, neither of the Moon, to shine in it : for the Glory of God did lighten it, and the Lamb is the Light thereof.*

Nor had this *New Jerusalem* any need of the Sun to shine by Day, or of the Moon by Night, to give it Light, as in the present State of this World ; the Presence of God himself, and the Lamb, did enlighten it always without Interruption, as the Glory of God did the Holy of Holies in the Temple (l).

24 *And the Nations of them which are saved, shall walk in the Light of it : and the Kings of the Earth do bring their Glory and Honour into it.*

This glorious City shall be the Residence of all who have believed with the Heart unto Righteousness, and made Confession with the Mouth unto Salvation. All true Christians, out of every Nation and People, shall have their Portion in this Glory, which shall be much greater than the richest and most powerful Princes

(k) These Expressions of this Prophecy seem to point out to us, that all that was figuratively, or spiritually meant by the Temple of God, and his Presence with his People, which was the great Blessing and Glory of *Jerusalem* of old, shall be fully accomplish'd, and perfectly answered in this *New Jerusalem* ; there shall be a Fulness of Joy and Happiness, in this glorious State of the Church, from the Presence of the Lord God Almighty, and the Lamb. Do not these Characters describe something more, than can be well expected from the best-reformed State of the Church in this World ?

(l) This Part of the Prophetic Description seems to be taken from the *Schechinah*, or Glory of God, in the several divine Appearances. This is represented as a bright and glorious Light ; the Holy of Holies, the Seat of God's Presence in the Temple, had no other Light than that of the *Schechinah*, or the Glory, that shone over the Mercy-Seat, between the Cherubin. How strong is this figurative Representation, to shew, that this happy State of the Church shall be, without comparison, more glorious than any former State had been ? The *Schechinah*, or Glory of God's Presence, shall not be shut up or concealed in one Part of a Temple, but shall be spread through the whole Extent of this spacious City, and every Inhabitant shall enjoy the full Felicity represented by it.

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P A R A P H R A S E.

SECT. 22.

25 *And the Gates of it shall not be shut at all by Day : for there shall be no Night there.*

26 *And they shall bring the Glory and Honour of the Nations into it.*

27 *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lye, but they which are written in the Lamb's Book of Life.*

ever enjoyed ; greater, than if we were to imagine all the Princes of the Earth, collecting all the Riches of the World together, to beautify and adorn one City (*m*).

There will be no occasion to shut the 25 Gates of this City at any time ; not by Night, for there will be no Night, the perpetual Light of God's Glory will make perpetual Day ; there will be no Danger or Fear of any Enemy ; the Inhabitants shall ever live in full Safety and Security, in an undisturbed Possession of all Peace, Joy, and Happiness.

All that can contribute to make this 26 *New Jerusalem* honourable and glorious, shall be found in it, as if all that was rich and precious throughout the World, was brought into one City, and all center'd there.

Yet let it be carefully observed, though 27 the Gates of this City are always open, they are not open for every one to enter in ; all who are unworthy of this Happiness, and unmeet for it, will be refused Entrance ; all *Impure* and *Vicious*, all *Idolaters*, *Hypocrites*, and *Lyars*, all Men of *Falseness* and *Deceit*, shall find no Place in this holy City, and shall have no Portion in this Happiness ; it is a Blessedness peculiar to the *Saints*, and appropriated to them only who have appeared true and faithful Servants of God and Christ, and as such are registred among the true Christians who are to inherit eternal Life.

(*m*) This Part of the Description seems to be an Allusion to a Passage of the Prophet *Isaiah*, *And the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising*, *Isaiah* lx. 3. This Prophecy raises the Ideas yet higher, to shew the perfect Satisfaction and Joy of all Persons, of every Rank and Quality, in this happy State, where every thing that can contribute to it, shall be collected together, and severally contribute to complete the public Happiness.



C H A P. XXII.

THE five first Verses of this Chapter are but a Continuation of this Prophetic Description of the *New Jerusalem*, and should have been Part of the twenty-first Chapter.

T E X T.

P A R A P H R A S E.

1 **A**ND he shewed me
a pure River of
Water of Life, clear as
Crystal, proceeding out of
the Throne of God, and of
the Lamb.

THE Angel directed me to observe farther in this Plan of the *New Jerusalem*, which I saw in my Vision, that a pure River of Water, perfectly fine and clear, perpetually issued out from the Throne of God and the Lamb; to represent a constant Provision for the comfortable and happy Life of all the Inhabitants of this City of God (*a*).

(*a*) It is observed of the City of *Babylon*, that the River *Euphrates* was let into it, and ran through it. The first Paradise is represented as watered by a River; a River that went out of *Eden*, or had its Course in that Country, ran through the Garden to water it, *Gen. ii. 10.* *Ezekiel*, in his Prophetic Vision of the new City and Temple, has a like Representation of *Waters* in great Plenty, flowing from the House or Temple. *Behold, Waters issued out from under the Threshold of the House Eastward,* And the Waters came down, from under, from the right Side of the House, at the South Side of the Altar, *Ezek. xlvii. 1.* These Waters were in such plenty, that they were deep enough to swim in; a River that could not be passed over, *v. 5.* These Waters were of such excellent *Virtues*, that they gave Life to all who drank of them. *Every thing shall live, whither the River cometh, v. 9.*

Water, as necessary to the Support of Life, and as it contributes in great Cities, especially in the hot Eastern Countries, to the Ornament of the Place, and Delight of the Inhabitants, is a very proper Representation of the Enjoyment of all Things, both for the Support and Pleasure of Life. *With God*, says the Psalmist, *is the Fountain of Life; thou shalt make them drink of the River of thy Pleasures.* The Figure of a *River of Water of Life, clear as Crystal, flowing from the Throne of God and the Lamb*, Psalm xxxvi. 8, 9. elegantly expresses the glorious and happy Immortality which all faithful Christians shall enjoy in this State of perfect and endless Happiness.

As

TEXT.

PARAPHRASE.

SECT. 22.

2 *In the midst of the Street of it, and of either side of the River, was there the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every Month: and the Leaves of the Tree were for the healing of the Nations.*

3 *And there shall be no more Curse: for the Throne of God, and the Lamb, shall be in it, and his Servants shall serve him.*

As this River of Water of Life ran through the chief Street in the midst of the City, so there were planted on each side of the River, a beautiful Row of Trees, not only to serve for Ornament, and Refreshment, but which, like the Tree of Life in Paradise, should make the Inhabitants immortal. They yielded a great Variety of pleasant Fruits, and in such plenty, that they had ripe Fruit every Month, and so all the Year round. Even the Leaves of these Trees had such healing Virtues, that they were a sure Remedy against all sorts of Weakness and Indisposition (*b*).

So great will be the Happiness of the 3 Saints, the Faithful in Christ Jesus, that nothing shall break in upon it, or any ways interrupt it; nothing shall be done in this holy City, to deserve the Displeasure of God: nor therefore shall they be liable to any Afflictions, either as Punishments, or an useful Discipline. They shall continually enjoy the Favour and Grace of God and Christ, with the Blessing and Happiness of their Presence; they shall serve God with all the Gratitude, Constancy, and Affection, so great Obligations require of them (*c*).

(*b*) Both the *Waters of Life*, and the *Tree of Life*, are Emblems of *Immortality*. They that eat of the Tree of Life shall live for ever, Gen. iii. 22. The Trees of Life are so planted, in this Description, that all the Inhabitants may come at the Fruit of them freely, and without hindrance. They yield their Fruits so plentifully, and so constantly, that there can be no Want in so large and populous a City; and even the Leaves have a sovereign Virtue against all sorts of Indisposition. How elegantly does this represent a most happy State of immortal Life?

(*c*) This Part of the Description of the *New Jerusalem*, seems to point out to us, how much greater the Happiness of this State will be, than the Happiness of the first Paradise was. In this State, the faithful Servants of Christ shall be in no danger of forfeiting their Happiness, and losing Paradise, as our first Parents did. In this Paradisaical State, they shall be a Kingdom of Priests unto God for ever. This seems to describe a State of Happiness above the Condition of this World, and only to be enjoyed in the heavenly State.

A PARAPHRASE and NOTES on

TEXT.

PARAPHRASE.

4 *And they shall see his Face, and his Name shall be on their Foreheads.*

For in that happy State they shall have 4 so full Communications of all Grace, Holiness, and Happiness, from God's immediate Presence, that they shall be made like unto him, Partakers of his Perfections and Glory; like the High Priest of old, they shall have Holiness to the Lord on their Foreheads, expressive of their entire Devotion to God, and an indelible Mark of God's Favour (*d*).

5 *And there shall be no Night there, and they need no Candle, neither Light of the Sun; for the Lord God giveth them Light, and they shall reign for ever and ever.*

In this blessed State, there shall be no 5 Interruption of their Happiness and Joy; there shall be no Night, no State of Darkness, between the End of one Day and the Beginning of another: their Happiness proceeds *immediately* from God himself, from his constant and everlasting Presence with them, and Favour to them; so that they shall enjoy the same unspeakable Happiness, without any Interruption or Diminution, to all Eternity. Thus all the faithful Servants of *Christ Jesus* shall reign with their God and Saviour, for ever and ever (*e*).

(*d*) To *see the Face of God*, and to *stand in his Presence*, says Mr. Daubuz, implies the most perfect Happiness, and is a Blessing that only comes to the Saints at the Resurrection. It is the highest Expression in the Language of Scripture, to describe the most perfect Happiness of the heavenly State; by most Divines, the *beatifick* Vision is appropriated to that Meaning.

(*e*) *Night* and *Darkness*, in the Style of Prophecy, signify often Trouble and Affliction; *Light*, on the contrary, expresses Prosperity and Joy. *In thy Light*, says the Psalmist, *shall we see Light*, Psalm xxxvi. 9. or, in the Loving-Kindness of God, we shall find Prosperity and Happiness. In this State of perfect Happiness, no Trouble, no Affliction shall be intermixed with their Peace and Joy; God shall then be the everlasting Happiness of all his Saints. How fully, how gloriously are all their Afflictions, for his sake, rewarded! What Encouragement is this to the Faithfulness and Patience of the Saints, when, whatever their Sufferings may be, they shall work out for them *a far more exceeding and eternal Weight of Glory*! Thus ends the Doctrine of these Revelations, in the everlasting Happiness of all the Faithful; the mysterious Ways of Providence are cleared up; all Things finally end in an eternal Sabbath, in an everlasting State of Peace and perfect Happiness, reserved in Heaven for all who shall persevere, against the Temptations of the World, in the Love of Truth and Righteousness.

C H A P. xxii. 6. S E C T. 23. *Conclusion, or Epilogue.*

C O N T E N T S.

THE Prophetic Part of this Book ends in a perfect Happiness of the Faithful, great above all Imagination, certain as the Word of Prophecy, and lasting without End. A powerful Encouragement and Persuasive to Constancy in the Profession and Practice of pure Christianity, whatever Difficulties or Dangers might attend it.

What follows, to the End, is the Conclusion of the whole Book, or a sort of *Epilogue*, which confirms the Truth of the Prophecies contained in these Revelations, shews the Importance and Use of them, and is well fitted to leave them with strong Impressions on the Hearts of the Readers, to preserve them from Compliance with any Corruptions of the Christian Faith and Worship, and encourage their Constancy in the Ways of Truth and Righteousness.

T E X T.

P A R A P H R A S E.

6 *And he said unto me, These Sayings are faithful and true, and the Lord God of the Holy Prophets sent his Angel to shew to his Servants the things that must shortly be done.*

After this Representation of the blessed State of the faithful Christians, in everlasting Happiness, the Angel who had shewed me the Plan of the heavenly Jerusalem, confirmed to me the Truth of these Prophecies, and the faithful Performance of all that had been represented to me in my Visions. He assured me, they were not a groundless Encouragement to Christian Constancy and Faithfulness; these Promises are not like the deceitful Promises of *false Prophets*, or *credulous Enthusiasts*; the same true God who inspired the Prophets of the antient Church, so punctually to foretel the Circumstances of Christ's first Appearance,



A PARAPHRASE and NOTES on

T E X T.

P A R A P H R A S E.

7 *Behold, I come quickly, blessed is he that keepeth the Sayings of the Prophecy of this Book.*

8 *And I John saw these things, and heard them: and when I had heard and seen, I fell down to worship before the Feet of the Angel, which shewed me these things.*

pearance, has sent his Angel to support the Faith and Patience of the Christian Church, by these Revelations, which shall soon begin to be accomplished, and continue to be fulfilled in a Series of Events, to the End of Time.

Christ himself testifies to the Truth of these Promises; he himself solemnly declares, he will come to accomplish all these things, which will be soon seen, as the Events foretold will fall out in their Order, and in the Periods marked out for them. Blessed then will they be, who shall so attend to the Prophecies of these Revelations, as faithfully to follow their Directions, who shall be excited to Constancy in pure and undefiled Religion, by the great Encouragements, and glorious Rewards they set before them (a).

And I John, who have committed these Revelations to Writing, for the constant Use of the Churches, do solemnly declare, they are no private Fancy, or Invention of my own, but what I was an Eye and Ear-Witness to, having really seen and heard these things in the Visions of Prophecy, as I have faithfully related them. And now my Visions appearing to be at an end, I bowed myself to the ground before the Angel who had shewed me these things, to express the great Respect, and Gratitude I had for a Per-

(a) Here Christ himself speaks, (says Mr. Waple) this being a sacred Drama, in which, according to the Nature of such Representations, several Persons are introduced. The Angel sent to shew these things, declares in the Person of Christ, (says Mr. Daubuz) *Behold, I come quickly.* And I, (said Christ from the Throne) will see them all accomplish'd, according to Mr. Pyle. The general Meaning is determinate enough, that these Revelations were really from Christ himself, and that he had undertaken to see them fulfilled.

It is not improbable, this Vision being in Heaven, that the Voice of the Oracle from the Throne, might confirm the Testimony of the Angel. This Sense is agreeable to a following Expression, v. 20. *He which testifieth these things, saith, Surely I come quickly. Amen. Even so come Lord Jesus.*

son,

the REVELATION of St. JOHN.

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TEXT.

PARAPHRASE.

SECT. 23.

9 *Then saith he unto me, See thou do it not, for I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book; worship God.*

son who had laid me under so great Obligations.

But the Angel hinder'd me again, as 9 he had done once before, informing me, that I should not consider him as the *Author* of these Prophetic Visions, but as a *Fellow-Servant* of the Prophets, and as such employed in the Service of God with them; all the Praise of the Church should therefore be given to God alone, who only is to be acknowledged the Author of these Revelations, who only gives the Spirit of Prophecy, for the Encouragement and Consolation of the Faithful (b).

10 *And he said unto me, Seal not the Sayings of the Prophecy of this Book, for the Time is at hand.*

The Angel then gave me in charge not 10 to keep these Revelations private to myself, and concealed from the Church: for the Things revealed in them would soon begin to be accomplished, and the Cautions, Directions, Exhortations, and Encouragements contained in them would be of great Use to give the Faithful Comfort, Hope, and Constancy, in the successive Times of Temptation and Trial, that they might learn both to expect them, and to be prepared for them.

11 *He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.*

The Providence of God will indeed 11 permit Things to continue in this World, just as these Prophecies represent the State of them. Men of evil Principles, and corrupt Hearts, will continue in Acts of Injustice and Oppression, and to promote false Religion and Wickedness, notwithstanding all the Cautions of Religion, or Judgments of Providence. Yet the Cautions, Directions, Encourage-

(b) The *Prostration* of the Apostle, or bowing himself to the Ground before the Angel, has been considered before, *Chap. xix. 10.* where we have more largely observed, that it may be understood of an high civil Respect, short of proper religious Adoration.

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PARAPHRASE.

ments of these Prophecies, and the Judgments of Providence foretold in them, will have a better Effect on good Minds, to their Perseverance in Truth, Righteousness and Holiness (c).

12 *And behold I come quickly, and my Reward is with me, to give every Man according as his Work shall be.*

And let all consider, how these Prophecies represent the Promise and Faithfulness of Christ, as well as how they represent the present State of the Church and World; tho' the Wicked will not be reform'd, and the Righteous shall suffer much from the Unjust, yet they may depend upon it, that Christ Jesus will come according to his Promise, as soon, and in such a manner as these Prophecies declare. Then he shall bring a glorious Reward with him, for all his faithful Servants, who have endured unto the End; then he shall inflict a just Punishment on the Unjust and Filthy, according to the Guilt of their Idolatry and Persecution.

13 *I am Alpha and Omega, the Beginning and the End, the first and the Last.*

For whatever the present Appearances¹³ of Things may be, how much soever Error and Wickedness may prosper in this World, and Truth and Goodness be oppressed, yet such are the Characters of

(c) Mr. Daubuz justly observes, that in the Prophetical Style, whether the Thing be uttered in the past or future, or in the imperative, it is equal. So that to say, He who is unjust, *let him* be unjust still, is equal to saying, He that is unjust *will* still be so, and will not be reclaimed, what persuasive Reasons soever may be used for his Recovery.

Mr. Daubuz farther observes, He that *wrongeth*, (or the unjust) denotes, in a peculiar manner, throughout this Prophecy, the *Persecutor* and Murderer of the Saints, as the Saint that suffers is called *dixaios*, the just, because he is *innocent*, and will be justified in Judgment, by the Punishment inflicted on the Unjust. He which is *filthy*, seems principally to denote those who shall be guilty of *idolatrous* Worship. So that, on the one side, here are the Persecutors and Corrupters of pure Religion, by idolatrous Doctrines and Practices; and, on the other side, the Righteous, who keep their Integrity notwithstanding all they suffer for the sake of a good Conscience, they remain holy, still will continue separate from the prevailing Corruptions of the World, and undefiled by them.

These Prophecies then will be of great use, as they shall contribute to the Constancy of the Righteous and the Holy, though they should not effect a general Reformation in the World, though Men of evil Principles and wicked Hearts, should still remain Persecutors and Idolaters.

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Christ, as assure the final Events of things shall be as he has revealed them in these Prophecies. He is the Lord of the whole Creation, by whom all things began, and by whom all things are to be finished ; so that he will do all his Pleasure through all Ages of Time, to the Consummation of all things, and nothing can prevent or hinder the sure and full Accomplishment of his Word.

14 *Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City.*

How unspeakably great then is the ¹⁴ Happiness of all who shall believe the Truth of these Revelations, as to trust in the faithful Performance of them, who shall be so directed by them as to persevere in the Purity of Christian Faith, and in the Practice of undefiled Religion, for such have a full Assurance of Hope, that they shall inherit eternal Life, and be received into the blessed State of heavenly Perfection and Happiness (d).

15 *For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie.*

The Blessedness of these faithful Chri- ¹⁵ stians will appear yet the greater, because this Hope and Happiness are peculiar to them. The Wicked have no Right to it, no Portion or Share in it ; all shall be for ever excluded, who, like Dogs, bite and devour the Innocent and Righteous, or who indulge themselves in Sins of Unclean-ness or Deceit, who attempt to maintain Corruptions of Religion by Falshood or Forgery. All these *shall have their Part in the Lake that burneth with Fire and Brimstone, Chap. xxi. 8. (e).*

The

(d) Some Copies read, Blessed are they who *wash their Garments* ; to which some Alexand. V. add, in the *Blood of the Lamb*. But the Meaning of both Expressions returning at last. Æthiop. to much the same thing, the Paraphrase will, I think, sufficiently take in vul. Lat. both.

(e) The several Works of Iniquity here mentioned, may be understood more generally of all Cruelty, Uncleaness, Falshood, and Deceit ; yet they seem more particularly designed to point out Idolatry and Persecution. As an idolatrous Corruption

TEXT.

16 *I Jesus have sent my Angel to testify unto you these things in the Churches. I am the Root and Offspring of David, and the bright and Morning-Star.*

17 *And the Spirit and the Bride say, Come; and let him that heareth, say, Come; and let him that is athirst come; and whosoever will, let him take of the Water of Life freely.*

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The Lord Jesus Christ himself finally 16 confirmed the Truth and Importance of these Revelations, by affirming, it was he himself who sent his Angel, and who caused me to see the Prophetic Visions, in which the future State of the Church and World was represented to me. The same Person who was described in the antient Prophets, as the promised Seed of David, the bright Star out of Jacob, and the Day-spring from on high, the true Messiah, or God's Anointed, confirmed the Truth of all these Revelations by his own Testimony, therefore all Christians may safely rely upon the Truth of them, and comfortably wait in hope of their faithful Accomplishment.

And now the Prophecies of this Book 17 reveal Truths of so much Use and Consequence, to sincere Christians, and true Lovers of pure Religion; now these Promises are so fully confirmed by the Spirit of Prophecy, and the Testimony of Jesus Christ: the true Church of Christ, his spiritual Bride, should greatly rejoice in them, and endeavour to confirm their Faith and Constancy by them. For every one who sincerely desires a Portion in these Blessings, and will seek for them, as the pure Christian Religion directs, shall be sure to receive them, and freely, through the Riches of God's Grace, as he has promised them (*f*).

And

of the Christian Doctrines and Worship, and a Support of those Corruptions by Fraud and Persecution, are the principal Evils these Prophecies warn us of, and are designed to guard us against.

(*f*) Mr. Pyle has well observed, that according to the Hebrew Stile, which commonly uses a Substantive for an Adjective, the Spirit and the Bride, mean the spiritual Bride, or the true Church of Christ, as Glory and Virtue is glorious Virtue, Kingdom and Glory, a glorious Kingdom. Yet as this has not been observed by many Interpreters, the Reader ought to be informed, that some, by the Spirit and Bride, mean

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18 *For I testify unto every Man that beareth the Words of the Prophecy of this Book, if any Man shall add unto these things, God shall add unto him the Plagues that are written in this Book.*

And now I have faithfully and exactly related what I saw and heard in these Visions of God, let me solemnly conjure every Person into whose hands these Revelations shall come, that they treat them with the Reverence due to Revelations from God ; that they venture not to add any thing of their own Imagination or Invention to them ; let them keep close, as far as they can, to the true Meaning and Intention of the Prophetic Spirit ; for let them be assured, God will severely punish such impious Rashness, by inflicting on them the Curses denounced in these Prophecies against Deceivers, and false Pretenders to Prophecy.

18

19 *And if any Man shall take away from the Words of the Book of this Prophecy, God shall take away his Part out of the Book of Life, and out of the holy City, and from the things which are written in this Book.*

On the other hand, let no Man dare to strike any Prophecy out of this Book ; let no Man set aside, or discredit the Authority of any of these Revelations, as useless, dangerous, or unworthy the Spirit of God ; let no Man endeavour to pervert their true Meaning and Intention, to serve any evil Views of his own, to the Ease, Pleasures, or Ambition of Life. Such unworthy Treatment of the Word of Prophecy will justly forfeit the Blessings and Happiness with which these Prophecies encourage the Faithfulness and Constancy of sincere Christians (g).

As

mean Persons endowed with spiritual Gifts ; others, by the *Spirit*, mean the Holy Ghost making Intercession for the Saints. But Mr. *Pyle's* Interpretation seems the most natural, that it expresses the Desire and Care of the Church, which is the spiritual Bride of Christ.

Grot.
Daubuz.

(g) Some Interpreters understand these Warnings as principally designed against all such Persons, who should venture at forging Revelations in imitation of these, as there were many such false Revelations given out in the first Ages of the Church ; but others understand it as a Direction to the Church, to *consider* these Revelations as the last authoritative Prophecy from Heaven, and to warn them of the great Danger of infusing into Mens Minds any other Expectations than are agreeable to these

Visions,

*20 He which testifieth
these things, saith, surely I
come quickly, Amen, even
so come Lord Jesus.*

*21 The Grace of our
Lord Jesus Christ be with
you all. Amen.*

As then *Jesus*, the Author of these ²⁰ Prophecies, assures a certain Accomplishment of them in their Times and Seasons, let the whole Church join with me in saying, *Amen*. Let all faithful Christians, with joyful Hope and hearty Desire, continually say, *Even so come Lord Jesus*, accomplish thy Promises in their Order; and finally, crown the Faith, Patience and Constancy of thy Servants with eternal Life (*b*).

In the mean time, may the Favour ²¹ and Blessing of *Jesus Christ* our Saviour, be with all true Christians; may his Grace support and comfort all who suffer for his Name, and keep them to the Glory of his heavenly Kingdom.

A M E N.

Visions, or of persuading Men to any Behaviour unsuitable to the Directions of these Revelations, by any wilful false Interpretation of them.

(*b*) We may here observe, how *St. John* uses the Expression, the *coming of Christ*. It seems to have a more general Meaning, to denote any eminent Instance of Christ's Power, in the Blessings of the Church, or Punishment of its Enemies, and that the Stile of Scripture does not confine it to any one particular Instance, as his coming to Judgment.

A N

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T O

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